THE HISTORY OF THE WOMAN OF *GREAT FAITH.*

Recorded by Saint *Matthew*, ch. 15. v. 22. &c. and by Saint *Mark*, ch. 7. 24. where three very ſtrong encounters are beaten back by her vnmatchable faith.

Treatiſed and expounded for ſome help to the weake in faith.

By ROBERT HORN, a Miniſter of *Ieſus Chriſt*.

1 Iohn ch. 5. v. 4.

This is the victory that ouercommeth the world, euen our faith.

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TO

The Noble Lady, the Lady *Harley*, the pious Consort of that religious Knight, Sir *Robert Harley* of *Brampton* in *Herefordshire*.

Christian Lady:

I Present you (here) with some fruits of my age, the root (out of which they sprung) standeth in that famous historie of a Woman

of rare Faith; and becauſe a Woman, therefore the fitter to be commended to you, and this for the truths ſake that dwelleth in you. This truth is that noble Gueſt that takes vp lodging no where, but in a heart, ſuch as is according to the faith of Gods elect. Such a roome of ſpeciall receit it hath found in you long: a Chamber or roome trimmed for a Daughter of heauen, ſo highly borne: and for this, you are the obſeruation and ſpeech of many, of ſo many as know you, and the grace

of

of God in you: which (though now offered to the eye) is not so much to shew what you are in a right vnderstanding, as to set you further forward to the prize of that high calling, at which you ayme, and not at things by the way, the ayme of those that delight to be blown vp with the winde of praise, for what they doe well. Worthy Madame, you haue runne well, few of your sexe, and sort better. Keepe on as you doe, there is no standing till you be as your father in heauen would haue you to be,

perfect

perfect as he is, Mat. 5. 48. *Here are the ſteps of faith in a woman, a* Canaanite, *treade in them, and you are ſure of your way. In this you goe not alone, and you haue a worthy Leader; your dearest Husband is he, who (being the guide of your life, and to your precious faith a moſt able coadiutor) doth by his godly precedence, chalke you the way for your ſafter going on. And if I ſhall, by the bleſſing of* God *vpon that which is here done, bee vouchſafed worthy to adde, though the leaſt graine of improuement*

improuement to the aright ordering of your ſteps in this way of faith, I ſhall thinke my labour and deſires very happy, and the ſame highly aduanced. And now for this, and for the ſweet children of your body, likewiſe for the Parent of them, your moſt louing Husband, and my moſt kinde Patron, I doe, and ſtill pray, who am

Your good Ladiſhips
very greatly bounden for
the ſeruice of your faith,
Robert Horn.

March 27. 1632.
from *Ludlow.*

Errata.

PAge 8, line 26, reade *make crosses inough*, p 11, l 14, r *they haue*, p 12, l 21, r *out of Egypt*, p 17, l 17, r *knowne*, p 30, l 24 r *did not forget*, p 35, l 8, r *feed*, p 41, l 21, r *teach*, p 56, l 16, r *whom*, p 113, l 8, r *in Christ*, p 121, l 20, r *their*, p 123, l 23, r *and not hold*, p 136, l 16, r *strange Starre*, p 148, l 3, r *patience helpe to*, p 149, l 23, r *ouer our*, p 152, l 5, r *obsecration*, p 157, l 3, r (*one*, p 159, l 21, r *with their*, p 172, l 10, r *blessed song*, p 178, l 9, r *loth*, & l 16, r *she sits downe*, & l 18, r *saith*, p 179, l 9, r *to weet*, p 180, l 12, r *with*, & l 13, r *with* p 190, l 17, & 18, r *who in a sort*, p 204, l 21, r *enlarged*, p 207, l 17, r *a sheep*, p 209, l 11, r *promise is*, p 225, l 10, r *tale*, p 230, l 7, r *but all*, p 235, l 15, r *thank*, p 237, l 2. r *priuiledge*, & l 4, r *life Christ saith*, p 242, l 17, r *heart*, p 253, l 15, r *then*, p 263, l 28, r *beleeues*, p 275, l 12, r *sight*, p 278, l 5, r *detraction*, p. 287, l 3, r *onely that*.

Matth. 15. 21. with Mark 7. 24. &c.

Then Iesus went thence, & departed into the coasts of Tyre and Sidon.

MATTHEVV & *Marke* doe (both of them) make a remarkable report of a famous Historie; we will draw one thred from both, and supplie the defect of one of them by another. The Historie concerneth the singular commendation that Christ giueth to a Woman of great faith, the Woman was a stranger,

a Cananite, the Cananites, an accurſed nation, and ſhe of them, which maketh the ſtorie more remarkable; it concerning a woman, a Cananite; the weakeſt ſexe, and the wickedeſt nation, and here we haue *Iacobs* hold in Canaan, *Gen.* 32. 26. or the victory of faith in a woman a Cananite, 1 *Ioh.* 5. 4. and in the whole of the hiſtorie, wee may obſerue the occaſions and ſubject matter: the occaſions are partly in this word of context, *then*; and partly in the text it ſelf. And thoſe are ſuch as were out of the woman, or in her, they out of her were in the Phariſes, *Mat.* 15. 12. in her daughter grieuouſly vexed with a Deuil, *Math.* 15. 22. and in the fame that went of Chriſt; ſhe had heard of him, *Marc.* 7. 25. the occaſion (which was an occaſion of fault in the Phariſes) was this they did binde vpon tradition againſt Chriſt, *Math.* 15. 2. and the truth hee

taught,

taught, they would not dispense with customs of their owne inuention to keepe him, and, (not his doctrine onely, but the miracles he did, displeased them) therfore, from them & from thence, that is from the land of Genesareth (where he was;) hee departed to the furthest part of Galile, in the skirts of Tyre and Sidon. And so went farre enough from them: which teacheth that Christ cannot abide to bee, where his seruice (for the substance of it,) is set in ceremonies, or mixtures of mans clay with his head of gold. *Dan.* 2. 32. 33. they that let go the substance in religion for shadowes, make God weary of them. In the old Testament, the Iewes had Moon-times and Feast-dayes of their owne appointement: and the Lord saith that they were to him a burden and wearines: *Esa.* 1. 14. and, when they called not vpon him, or called vpon others with him:

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and when they brought to his altar, not his sacrifices, but the offerings of their owne head, the Lord saith that they made him to serue with their sinnes, whom they should haue serued with his owne sacrifices, not with that Swines blood, & what was this but a wearying of him? *Esa.*43. vers. 22.24. though God had wrought wonderfully for his people, in the eye of *Pharao*; and of the whole Kingdome: yet when there was no enemie left, they left God by limiting him to their deuices, and by tempting him. Therefore (as followeth) God was wroth, and greatly abhorred them. *Psal.*78.40.41.58. 59. at another time they prouoked him with their inuentions: & it is said that the plague brake in. *Psal.*106.29. So in the dayes of *Amos*; they put words of their owne pleasures into the mouths of his Prophets, and gaue them their text: therefore, the Lord

saith;

ſaith; that hee was preſſed vnder them as a cart full of sheaues. *Am.* 2. 12. 13. and cold hee bee more wearied? therefore, it is a vexation to him, when a people is more zelous of traditions or of mens inuentions, then of him. The reaſons, what Maſter will not, to a vexation, bee weary of that ſeruant that will not doe what hee ſhall command, but what himſelfe liſteth? wee are Gods ſeruants, not to follow our owne head, but to follow him. When (therefore) wee walke in our owne deuices, not in the ſteps of his word, muſt it not needs vexe him, and ſo cauſe him to leaue vs, when we leaue him firſt? Secondly, ſuch ſpillings are but ſtrange fire, as all els are which in worſhipping hee commandeth not, and ſuch fire the Lord will deuoure with fire from heauen, as he did *Nabab* and *Abihu*, the Sonnes of *Aaron*. *Leuit.* 10. 1. 2. And would he ſo do, if ſuch acts

Reaſons.

of presumption did not greatly prouoke him? *Saul* sought the Lord in his owne way, and found his owne destruction. He would not obey, as he was commanded, but as hee listed: therefore, the Lord had no pleasure in him, nor in any of his offerings. 1 *Sam.* 15 22. Thirdly, God is pleased when we do his will, and obey his word. And obedience, in this sense, is as the salt of the offering, that keepes it in good taste; without which, it stincks before God. 1 *Sam.* 15. 22. as before. *Ier.* 7. 22. 23. and is God pleased when his word is obeyed? then, it must needs vexe him, when it is not. Such seruants, and they that so serue, doe but mocke God with a shew without substance, and hee will not be mocked. *Galat.* 6. 7.

Vse 1. The vse is (first) for instruction & teacheth that to complement with religion, is to driue away Christ and religion. Hee is no good Christian whose Christianitie

nitie ſtands (all) in outwardnes. *Rom.*2.28.neither he who ſlides into a viſible garbe of Chriſtianitie onely by cuſtome, and the imitation of times. The Iewes did ſo, and had glorious words for a cloake of their falſhood. *Ier.*7.4. They had (as moſt of our ignorants now haue) a ſpiced conſcience in vaine things, but no conſcience of worſhipping in Spirit and truth. Such worſhippers were theSamaritans: they ſtood vpon the formalitie of *Iacobs* Well, when there waa no water in it,ſuch as *Iacob* drank of,when hee drank of the Spirit. *Ioh.*4.12. So nature and cuſtome taught them their religion: and haue the moſt of our people any other teachers at this day?If they pray,it is in words without any heart, euen when their lippes march,as *Iehu.* 2 *King.*9.20.they care not,if hee, that is the Salt of the Pariſh (the Miniſter) keepe his whitenes, whether hee haue

any ſauour in him or no. *Math.* 5 13. and ſo they loue rather to ſee then heare a Preacher. This is not to doe after the doctrine here, but contrarily; and will Chriſt tarie, where hee hath but an outſide, and not the inwards of a true welcom in the Goſpel? One ſaith well: he that is maried to a fleſhly religion, or religion of no Spirit, cannot haue Chriſt for his Husband. All ceremonious worſhippers are of this ſtamp moulded into no religion but what is carnall and ſtandeth in worldly matters, & therefore, the marriage bond is broken betweene Chriſt and them. Againſt this doctrine offend the Papiſts, who hold of *Peter* by ſucceſſion (if ſo) but not by doctrine, not hauing the faith of *Peter*, they catch at his chaire, and keepe the bones of the Saints, though no marrow bee in them. Yea they make croſſes * ~~meu~~, while yet they make the Croſſe of Chriſt

* inough =

of

of no effect, and will Christ tarie there, where he is so dallied with?

An admonition (therefore,) if we would keepe Christ, to keepe in with him, by bearing vpon substance in religion, and not vpon formes only. God is a Spirit and a liuing substance, *Ioh.* 4. 24. will be worshipped substantially. Now, to worship substantially, is to serue God by his word: where, his seruice must be learned of himselfe; who left making, after hee had made his last testamēt, hence, the second commandement sends vs to God, the only Maker in the frame of religion. *Exod.* 20. 4. In making of the tabernacle euery thing was precisely commanded, the silke, the colour, the smallest Goats-haire, the least pinne was striken in with Gods owne hammer. *Exod.* 26. 4. 7. 15. 16. And then shall wee thinke to please God, when wee vse not his hammer, but our owne, for the pinnes we *Vse* 2.

hang our faith vpon? all good meanings (the ſpring of our owne braine) what are they but our vnreaſonable ſeruice of God? and what is that but the ſinne of witch-craft? 1 *Sam.* 15.15.23. & what vpon this but a prouoking of Chriſt to a departure? The Lord ſeekes ſuch to ſerue him, who ſerue in ſpirit and truth. *Ioh.* 4.23. And doth hee ſeeke ſuch worſhippers? queſtionleſſe, he is delighted with ſuch a worſhip; and further, hee ſeeketh this ſeruice, that hath no need of our ſeruice, and it is to our owne profit, not his, and (then) ſhall hee not haue it, that wee may haue him euer? *Queſt.* but, what is it to worſhip in Spirit & truth? *Anſw.* To worſhip in Spirit, is to worſhip ſpiritually, not carnally, and in ceremonie; and to worſhip in truth, is to worſhip otherwayes, then the Iewes, who worſhipped in ſhadowes of things to come. *Heb.* 9 9 10. Where it appeareth that

that the seruice of God in the Gospel, must bee in manner, wholly inward & spirituall; whence I inferre that they who vse Gods worship or any part of it, as matter of ceremonie and forme only do, with *Saul*, go to graues to enquire at the dead. 1 *Sam.* 28 7. 8. but (then) the Lord was departed from him, ver. 16. (that the Deuil said truely:) and (then) he will leaue vs, which would be considered of those Christians, who (so * ~~[illegible]~~ heere a forme of Gods seruice) never care whether it edifie the conscience or no: never seeke for Gods seale vpon it that it may imprint blessings: & never hold Christ with the right hand, that he may not go away (as here) from the Pharises, whose deuotion was (all) set in a ceremonie of religion.

* They haue.

But whither did Christ goe, going from the Iewes? departing from them; hee went as farre as (well) he might, he went to the hither-

hithermoſt coaſte of the Gentils, whereof hee was the appointed light. *Luc.* 2.32. And ſo, (as the Sunne of the heauens) he ſends forth ſome beames of his approach before him, as the meſſengers of his comming, not long before he came. The Sunne went low in Iudea, but was not down: and Chriſt was going away, but not gone: therefore Chriſt departed but into the coaſts of Tyre and Sidon, and not farre into the countrie. Here he deſired to repoſe himſelfe, and was receiued, where his owne receiued him not. *Math* 4.15.16. And heere we learne that when Gods owne people will not receiue the truth, a ſtrange people ſhall. For, Princes ſhall come out of Egypt: Ethiopia ſhall ſoone ſtretch out her hands to God. *Pſal.* 68. 31. as God ſaid to *Eliyah*; ſo he hath not only ſeuen, but ſeuentie times ſeuen thouſands, wherewith to ſeed Iſrael in the thinne ſpring of

Doct. 2

of true worshippers. 1 *King.* 19. 18. and he is able, out of the seed of stones, to raise vp children to *Abraham. Math.* 3. 9. when Ierusalem wold not receiue Christ, Egypt did. *Math.* 2. 13. and here, Tyre & Sidon open their dores, when Iewry shut hers against Christ, and Christ saith that hee hath other sheepe then those of the fold of Iudah. *Ioh.* 10. 16. reasons, the first may be taken from Gods vnquestionable right and propertie in all things: for all are his, made or not made. *Ioh.* 1. 3. *Heb.* 1 2. Now hee that is Lord of all, may chuse where hee will; For, may not the King abide with vs, or set his throne in Scotland? Secondly, hee that can make stones, can (as was said) of stones, raise vp children to *Abraham. Math.* 3. 9. if one world will not he can make another that shall: for, hee is All-mightie. *Psal.* 115. 3. and so from the power of creation in God, wee draw a second strong-

Reasons,

ſtrong-binding conſequent. 3. A reaſon may bee drawne from the inconuenience that would follow, if it were otherwayes, for it could not but make a people exceedingly arrogant & proud, if God could not bee God without them. For, would they not then ſay; let him go whither hee will, he muſt come againe?

Vſe The vſe is for correction, ſome in their proſperitie think it cannot be otherwayes, and *Dauid* in ſome of his good dayes, thought he ſhould neuer bee remoued: *Pſal.* 30. 6. But he found the contrarie, and repented. ver. 7. Ieruſalem was impenitently proud of her ſtrong foundation: and Ieruſalem (the ſpeach of al the world) was made an heape. *Lament.* 1. *Rahel*, deſpiſing *Leah*, became barren, and *Leah* fruitfull, *Gen.* 29. 31. ſo when the Gentils were reputed vile, and the proud Iewes deſpiſed them; the *Leah* of them became a fruitfull mother of children.

dren. After, the yonger Sons had more honour, than the elder in the house. *Luc*, 15.29.30. This is written for our learning that haue drunk so deep of Gods mercies, in the cup of the Gospell. The Gospel hath been a rich wife vnto England. But, as some that marey for welth: so many among vs, that marie, not the power of the Gospel, but the good dayes of it; behaue themselues in it, as if they had said; the mariage were good, if the wife were away; and these Gadarens loue their hogges better then Christ: who (therefore) will go from such, without bidding to be gone? *Math.* 8.34. As therefore, when *Aholah* and *Aholibah* (being sisters) did partake, one with anothers sinnes; (Ierusalem with the sinnes of Samaria;) they drank (both) of one cup: *Ezech.* 23. 2.4.9. so, if we of this nation proue *Aholah*, and iustifie *Aholibah* in hers and her sisters sinnes, wee must look

to

to pledge them in the ſame cup of deſtruction, that was their death many hundreds gone, therefore let vs not flatter our ſelues with a ſhewing promiſe of long dayes in the Goſpel, if wee walke not more worthie of it: for, if we refuſe Chriſts ſupper, hee will, without vs, haue gheſts to fill his houſe. *Luc.* 14. 21. 23. and hee cannot want a Church, though England were vnder ground. God is bound to no nation: and in euery nation, hee that feareth God and worketh righteouſnes is accepted of him. *Act.* 10. 35. our glorie is not in this that wee haue the name of God in our mouths and Churches; but that we glorie in God. *Ier.* 9. 23. The rather to moue vs, conſider wee that the Lord hath change of ground, which, hee may at his pleaſure, turne vp with the plow of the Goſpel: and if it loſe edge among vs, hee can whet it at the grinde ſtone of the Sauages in

Ame-

America? Againe, he ſpared not our elder ſiſter the Church of the Iewes; when ſhee ſinned againſt him, *Pſal.* 80.8.9.10. and ſhall we (the yonger Siſter) think to fare better; not doing better, or doing worſe then ſhe that firſt opened the wombe by an elder calling? what ground in reaſon, for ſuch preſumption? thirdly, & againe, let it bee thought vpon that to whom much is committed, of him or them, much will be required. *Luc.* 12.48. If it may be ſaid of vs, as it well may, and as it was ſaid of the houſe of Iſrael: you haue I know n of all the families of the earth; (for all Europ being, at this day, in combuſtion and blood, wee enioy our ſelues and know no warre:) then what followeth is a concluſion proper to vs; therefore will I viſit your iniquities vpon you. *Am.* 3.2. For, will he ſuffer ſuch pieces to go from him, & not know how? *Luc.* 19.13.15

But

But is Christ among the Gentiles? his saluation doth (therefore) belong to them. Which (thirdly) teacheth that saluation is of the Gentiles. We heard before out of *Iohn* 10. 16. that God hath more in the bunch than *Iudah:* and the second Psalme doth prophecie of an other inheritance, euen that of the heathen, who shall come vnto Christ from one end of the earth to another, *Psal.* 2. 8. *Isaias* saith, that nations shall offer themselues to the root of *Ishai*; which was not *Dauid*, but *Dauids* Lord: & that hee hath a remnant of people out of *Ashur*, out of Egypt, out of other places, and out of the Isles of the sea, *Esa* 11. 10, 11. And further, that he shall bring forth his iudgement, that is, his Law to the Gentiles, who should receiue it, *Esa* 42. 1. After *S. Peter* had preached to the Gentiles, they of the Circumcision (the Iewes) contended with him; to whom

Doct. 3.

whom he made anſwer, that God would haue it ſo : and that hee was not to forbid the winde of God to blowe where it liſted, for ſaith he, could I let God? *Act* 11. 2. 17, 18. The Apoſtle S. *Paul* calleth this, the riches of the world, and the riches of the Gentiles, *Rom.* 11. 12. rich indeed, when for ſo few caſt off (and yet all were not ſo) ſo many were called to Chriſt as (then) were in the broad field of the nations. And thus it is plaine that Gods ſaluation goeth (now) farther than the wall of Iſrael. The reaſons, for elſe *Noahs* propheticall prayer ſhould be fruitleſſe, *Gen.* 9. 27. and many propheticall texts in *Eſa* and others falſe. Secondly, then God ſhould haue reſpect of perſons, where there is no ſuch thing with him, *Act* 10:34. Thirdly, the firſt fruits of the heathen, this woman with others make it euident, from effect, that the whole crop of the Gentiles did

Reaſons.

did belong to God. Fourthly, and therefore did God ſhut vp all in vnbeleefe, as in ſome common gaole, that he might haue mercy vpon all, that is, vpon the kindes of all, *Rom.* 11. 32: wherein hee had failed, if he had kept the Gentiles in ward perpetually. But the vaile betweene the outward Court and the Sanctuary, was rent at Chriſts death, *Matth.* 27. 51. and then hee ſaid to the priſoners, goe forth, *Eſa* 49. 9.

Vſe 1. The vſe is for inſtruction, teaching that great grace is come to vs, the ſinners of the Gentiles: & that wee haue great cauſe of glorying in God for his merciſull health. We that were dead in ſin, and treſpaſſes, are quickned, *Epheſ.* 2. 1. now wee are written among the liuing in the Goſpell, whoſe names (before) where not in the booke. Our dutie in this caſe, is to beware that wee race not the booke by our contempts, neither blot it, and our

names

names in it with the pen of our sins, *Rom.* 11. 20, 21. Be we aduised then how we ioyne in answer with those, who (bidden to the great Supper) absented themselues by their farmes, & yoakes of Oxen, *Luke* 14. 18, 19. God hath pitied vs, let vs not be cruell to our selues: he loued our saluation aboue the life of his Sonne: *Iohn* 3: 16. let vs not vnderualue it with *Esau*, to a portion of meat, *Hebr*: 12, 16. nor let vs with the Papists, open a shop of our owne doings, when the Lord hath done all our works for vs, *Esa* 26. 12. for God hath not giuen vs this great stock of his gracious bounties to set vp for our selues, but to occupie for him, *Matth.* 25. 25. much lesse to put it out to bad vses, or to consume it on our lusts, *Iam.* 4. 3.

Is the saluation of God come to the Gentiles; and (if to any) to vs of this nation? it reproueth the cold affections of the most among

mong vs, who receiue it with no better welcome. The Lord hath caſt the ſeed of his word, and the precious ſtone of his Goſpell among vs: & where others labour and trade with earthly wares, he hath made vs the Merchants of a rich Iewell, wherein is life & ſaluation: but this ignorance that is among vs, and this vntowardneſſe that is in vs, either to learne the good will of God, or to practiſe that wee know, hath made vs the merchants of the earth, and not Merchants of ſo heauenly a treaſure. It cannot bee denied but that great grace is come vnto vs, & that the Lord hath ſet vp his Altar in this Realm for his worſhip: but as when the Arke of God was with great gladneſſe receiued of the Bethſhemits, after it came from the Philiſtims, but with little reuerence vſed, it became the death of 50000 and 70 perſons, who died in that contempt, 1 *Sam.* 6. 19. ſo, it is to

be

be feared, and almoſt to bee looked for, that if (generally) more care be not taken that the Arke of the Goſpell haue better roome among vs, & welcome to vs, than now it hath, or (of late) hath had, that euen that worthy thing, which otherwaies would haue bin our life, will proue our death, and the death of all the whole Realme: without ſuch redreſſe of our waies (as one well ſaith) what can bee thought, but that which (otherwaies) ſhould haue beene, and would haue beene the water of life to ſaue vs, will bee but a ſea of waters to drowne vs: and become for a ſweet powder of health, a ſtrong doſe of deſtruction: and for meat to feed vs? poyſon to kill vs: and for a word of glad newes, a word of the ſaddeſt that euer was heard.

So much for the occaſion of this conference in the Phariſes, the other occaſions follow, out of the text of S. *Marke*.

Marke

Marke 7. 24,25,26.

And entred into an house, & would haue no man know it: but he could not be hid.

For a certaine woman whose young daughter had an vncleane spirit, heard of him, & came and fell at his feet.

The woman was a Greeke, a Syrophenician by nation: and shee besought him that hee would cast the Deuill out of her daughter.

IN these words (which we take vp for supply of what S. *Matthew* hath not) we haue the other occasions of the following conference, where (concerning it) the Euangelist S. *Marke* speaketh of certaine adherent circumstances, and (then) of the occasions themselues: and first, there is a barre set against the womans comming

to

to Christ (for he would not bee knowne): and then it is remoued; *for he could not be hid.* Christ neuer shewed himselfe, but his power was great, full of excellencie and wonder: yet as *Ioh.7.* 3 6 10. so here, hee shunned all openneſſe. He was alwaies worth the seeing; yet, here and now he would not be knowne. And now this humble minde in Christ, who (though he might haue honoured himselfe) would not; doth teach all Christians to bee humble in their gifts. When Christs brethren would haue him to get credit by seeking to be openly knowne, he would not ante-date his fathers time, nor goe openly to the feast, but secretly, and in no shew, *Iohn* 7. 4. 10. In the Chapter before, some would haue made him a King: but his hand (such as it was then) being not fit to hold the Scepter, he got him frō them to a mountaine, where was no companie,

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Iohn 6.15. Further, he commandeth his to learne of him; and what is the lesson? it is to bee meeke and lowlie in heart, *Mat.* 11.29. Hereupon the Apostle S. *Paul* biddeth Christians to cary the minde that was in Christ, who emptied himselfe of all outward glorie, and made himselfe of no reputation, *Phil.* 2.5.7. so humble he was in his rare excellencies and high place, that he washed the feet of those, who should haue worshipped at his feet, *Iohn* 13.5. and thus Christians, (though of neuer so great gifts, and eminent place) should be humble in them: for what are their drops to his full sea? the reasons. First, much good will come vnto vs by doing so: for, where the ambitious and proud are tossed vpon a restlesse sea of cares, we shall finde rest vnto our soules, *Matth.* 11.29. where they haue a storme of perturbations in their mindes, wee shall finde nothing

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nothing but a ſweet calme of quiet affections in them. Secondly, it ſhall be for our greater honour: for, *they that humble themſelues ſhall bee exalted, Luke* 14. 11. Men ſhall loſe nothing by humilitie, as they ſhall get nothing by pride: by which what man euer made a ſauing bargaine? the lower or deeper we lay the foundation, the ſtronger the building is, *Luke 6.* 48. and ſo, the humbler in grace, the ſurer of grace: and who hauing any good thing, would not bee ſure of it? Thirdly, by pride in our gifts, wee pull from God to take to our ſelues (as our owne) that which is his: and can this glorying be good, which is ſo vniuſt?

The vſe is for reproofe of those that ſwell (as if they had a Tympanie) becauſe their gifts exceed the common rate of vulgar or ordinarie. Christ would not be knowne, but ſuch would *Vſe*

not bee hid. *Moses* countenance shone, and he knew it not, *Exod.* 34. 29. these knovv all and more too: but (thus,) following their owne shaddow, they driue it further from them: the way to catch it, is to fall downe vpon it: so, they that praise themselues with so lowd a voice, lose the shaddow of honour which they so pursue, where the way to get true honour is to fall low in the opinion of the best they doe. He that will enter in at a strait and low gate, must striue and goe low: such a doore of entrance, we haue into Heauen, *Matth.* 7. 14. and what going in (then) without an humble and low minde? proud members cannot belong to an humble head. Such is our head Christ: and (therfore) no humilitie in vs, no affinite with him.

So much for the barre put, the same remoued followeth in it, and in the reason of it.

But

But he could not be hid.

THere was a barre in the dore of the womans comming to Christ; for it was said that hee would haue none to know where he was: but here it is taken out, for, *he could not be hid:* that is, the fame of his miracles & teaching could not bee kept within the wall of Iudea, it flew out to those that dwelt in Tyre and Sydon (colonies of Phœnicia) And further, *Herod* heard many things of him, *Luke* 23. 6. his Doctrine and workes made him much spoken of in the Kings court: and here, vpon the legs of the same report that went of Christ, this woman came vnto him: for it is said *V.* 25. that she had *heard of him:* where wee see that God hath meanes (euen out of the Church) to bring those to his saluation that are appointed vnto it. When Israel went out of

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Ægypt, a great multitude went out with them, whereof some (no doubt,) euen in Ægypt, had learned the way to *Iehoua*, *Exod.* 12. 38. *Iethro* had few ordinarie meanes (indeed none) to be as he was: for, he was not in the Church to haue them, and hee was Prince of Midian, *Exod.* 2. 26. yet was the father both in Law and in counsaile to *Moses*, *Exod.* 18. 14. 17, 18, 19, 20, 21, 22, 23. and what meanes had *Iob* from the Church, when the Church was but in his owne house, and where (out of it) were none but the wilde of the nations? *Iob* 1. 1. Further, was not *Ruth* a Moabitesse made an Israelite out of Israel? *Ruth* 1. 4. 16. 17 a little maid carried out of Israel young, and bred in *Naamans* house (no house for the knowledge of the true *Iehoua*) yet did not forget the Prophet that was in Samaria, 2 *King.* 5. 2, 3. and what meanes had shee in *Naa-*

mans

mans houſe to preſerue the knowledge of him? and what meanes had the widow of *Sarepta* (which was in Sidon) to whom *Eliyah* was ſent, 1 *King*. 17. 9. had ſhe any Church meanes: yet her name is in the role of the bleſſed, ſo happy, that a great Prophet was commended to her. *Luke* 4. 26. the like of *Naaman* the Leper, who (of all the Lepers in Iſrael) was onely made cleane by *Eliſha*, *Verſe* 27. In the captiuitie many of the people of the land became *Iewes*, *Heſt*. 8. 17. Was that conuerſion made by an ordinary way? And ſo we ſee that out of the Church, there are meanes other than Church-meanes to bring thoſe to life that are ordained to it: the reaſon, ſaluation is the Lords, that is, it is in his hand & beſtowing; and therefore he can giue it in what hand, either of meanes, or no meanes, as beſt pleaſeth him. When the woman in the wilderneſſe could not vp-

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on her feet goe, from the Dragon that purſued her, God gaue her wings to flie from him, *Apoc.* 12. 13, 14. So, when wee haue not the feet of the meanes to goe from deſtruction in an ignorant eſtate: God can giue wings without meanes to ſaue vs, when ordinary tillage failes, as in the wilderneſſe he did; he can plow the heauens, & raine Manna: for his time is to worke when meanes faile, who can worke without them. Secondly, *the winde bloweth where it liſteth, Ioh.* 3. 8. and if the winde, ſhall not hee that moueth in the fearefull windes? Thirdly, to conclude God within meanes, is to denie him to be Almighty: but he can doe whatſoeuer (by what way ſoeuer) pleaſeth him, both in heauen and earth, *Pſal.* 135. 6.

Vſe 1. The vſe is, (firſt) for inſtruction, teaching, that if God haue meanes for the ſaluation of the Elect

Elect out of the Church, then we need not to doubt but many of our Elders, liuing in Poperie, were saued : for as God had an Arke for *Noah*, and for those that with him entred into it, in the generall floud, *Gen.* 7. 7. So we feare not to say, that God had his Arke of saluation for those our beleeuing Fathers, who in that generall floud of poperie, did cast themselues wholly vpon the merits of God in Christ, though confusedly, and by vnknowne meanes, and in this sence, where our Papists obiect and say ; Doe yee thinke that all your forefathers that liued and died in the aire of poperie were damned ; I doubt not but we may safely answere, and that with the voice of God, that all did not, and that God had among them, more than his seuen thousand, that in the bastard Israel of that age, did not bow the knee to the *Baal* of Rome, 1 *King* 19. 18. Many

(I doubt not) were ſorie that the miſt of the time being ſo thicke, they could not ſee whither they went, and therefore prayed for Gods extraordinarie thred in that labyrinth of ignorance, aud had it; for with application to ſuch we may ſay; the time of that ignorance God wincked at, and was mercifull to ſome in it, though not by an ordinarie rule *Act.* 17. 30.

Vſe 2. The ſecond vſe is for comfort to thoſe who by ſome long ſicknes are kept as with ſome chaine, from Church aſſemblies; ſo it bee their trouble that they cannot bee in place, and the like to thoſe that haue, and long haue had an impediment in their hearing: for, he that hath a way out of the Church to ſaue his, hath no ſhorter arme in the Church, (the ordinary meanes failing) to bring his, by an extraordinarie way, to his ſaluation. Some would gladly haue a Preacher,

and

and bee as glad to heare him: but they are not able (themselues) to prouide one, and they that are able, are not the Merchants of that pearle, *Matth.* 13. 45. In this case and when no Preacher is neere; let them remember that God can ~~send~~ feed them by a Reader, as he fed *Eliyah* by a Rauen, 1 *King* 17. 6. But it is not safe to trust to a miracle, when by our conuenient trauell, we may heare a Preacher, not breaking the Churches peace. For then we must doe, as it was prophecied we should doe: run to and fro, that knowledge may increase, *Dan.* 12. 4.

The reason why Christ could not be hid followeth.

VERSE

VERSE 25.

For a certaine Woman whose young daughter &c.

THis is the reason why Christ could not bee hid. Hee was so followed by the weaker sexe, a Woman, and (which is stranger) a stranger, a Cananite, that hee could not, where, wee may note the importunitie and boldnes of Faith: that grace, which is the victorie ouer all denials; and that which will haue no nay. For, this Woman, hauing sought Christ by hearesay, and by her Faith found him, and bound him in a sort, to dispossesse her vexed young daughter, she rests not till it be done. And so in these words and in those that follow here, & in S. *Mathew*, we haue the other occasions of the conference following, that, in the Woman, was her strong Faith, which is here ga-

gathered: and, out of her, the occasions were; her daughters vexation by a Deuill, and the repore that went of Christ: both of them set downe in this verse, some adherent circumstances there are; as the description of the woman by her sexe, and countrie in the next verse. And her manner of importuning Christ, here and in S. *Mathew*, the manner this: it was with a crying tongue, shee cryed vnto him: *Math.* 15.22. & with a low gesture downe to the ground, she fell downe at his feet. *Marc.* 7.25. But of these, when wee come vnto them in the Euangelists owne order. Meane while we wil consider, who came to Christ, and why. For the person that came to Christ; it is said here, that a certain Woman came vnto him. The word (as wee heard) had lost edge among his own people, and (here) he whetteth it among the Gentils. In Iewrie, where God was knowne,

Christ

Christ could finde but few that would receiue the grace which he offered: here, in a land of darknes, and among the curſed Cananites, a Woman and Cananite, doth in a manner, euen compell him to giue the grace which hee offered not. And here, a Woman is oppoſed to Men: a Cananite to men in Iſrael: a curſed ſtock to a holy ſeed: a whelp of Canaan to *Abrahams* Sonnes: no Scholar to great Diuines: one of no learning to learned men: and where none of the Phariſes wold follow Chriſt, ſhe, a ſimple Woman, could not bee driuen from him. Thus, the word that had turned edge in Iudea, got a ſharp edge here, being whetted vpon a Cananite, which could not but be a ſhame to the whole land of Iewry, to the Doctors, and all the Rabbies there: and teacheth that God doth (often) confound the learned and wiſe by the weake and ignorant. *Salomon* ſends the ſluggard

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ſluggard to ſchoole to a very homely Maſter, the induſtrous Piſmire. *Prou.* 6.6. & the Prophet *Iſaias* conuinceth and quite ſhameth the ignorance of Iſrael by greater knowledge in the Oxe & Aſſe; ſaying, the Oxe knoweth his owner, and the Aſſe his Maſters crib: but Iſrael doth not know, Gods people doth not conſider. *Eſa.* 1.3. ſo Chriſt, by the great Faith of the Centurion (out of Iſrael,) doth reproue the no faith, or the no ſuch Faith in Iſrael. *Math.* 8.10. alſo, by the mouths of Babes and ſucklings he ſtopt the mouth of the chief Prieſts and Scribes, who (for that) had great indignation at him. *Matth* 21.15.16. and thus God conuinceth the wiſe and ſtrong by weake and fooliſh things. 1. *Cor.* 1.27. the reaſons. One reaſon may bee taken from God himſelfe, another from the Godly, and a third from thoſe great Ones, that are wealthy and learned

Reaſons.

ned, but neither godly, nor wise: the reason that concerneth God is, by such meanes, to shew his power, and to extoll his praise; for, it pointeth, as with the finger, to God, as sole Agent in euery great and notable thing done, which (therefore) hee doth by simple and strengthles instruments. So *Gideon* and the few with him, must discomfit the maine armie of *Midian*, but neither with sword, nor weapon in hand, but onely with blowing of trumpets and breaking of pitchers. *Iudg.* 7. 16, 22. and the Apostles (some of them but simple Fishermen) yet with the sword of the Spirit (which is the word of God) in their mouthes, were able and did cast downe all the wisdom of the world that resisted them. Now, in this and the like who hath the glorie? can the weake hand of the means, rather, shall not the strong arme of the Lord haue it? Secondly, and in re-

respect of the godly, this serueth to teach them, that that strength, by which they doe great things (beeing themselues weake persons, is not theirs by any entaile to nature; but by power from aboue, and so it excludeth all reioycing in flesh, or of flesh in Gods presence. 1 *Cor.* 1. 29. Thirdly, for great ones and wise, but not godly; when they are put downe by ignorant persons and simple in the world, but wise in God; it is to prouoke them, as God did the Iewes by the Heathen. *Rom.* 11. 11. at least, it cannot but make them ashamed before God and the world, when they whom thy condemne for such fooles, may, nay must teach them.

An admonition to Christians in title, not to lose all shame, when such examples should prouoke them, as we see in this woman a Cananite, and in such, rather, then lose al edge, let vs whet vpon *Vse* 1.

vpon ſuch grinde ſtones: if praiſe come out of the mouths of babes, if, in them, God hath ordained ſtrength, *Pſal.* 8. 2. *Matt.* 21. 16. Let the elder men, for ſhame, come to Church to perfit his praiſe: for, in all liklihood, they are nearer the graue then they, and ſo in all reaſon, nearer to God or to the Deuill. If children can giue an accompt of their Faith; it muſt needs ſhame them, that are paſt children, not to can to doe it. More yeares ſhould haue more knowledge, & riper iudgement, if the Woman be more religious then the Man, it ſhould make him to runne: & where the ſimple in knowledge can ſay more then the learned, it ſhould make them to bluſh. To ſpeake particularly, and more diſtinctly: they that ſcorne to bee Catechiſed as children, and yet haue as much or greater neede; ſhould at leaſt, be in place, when children and youths anſwere the Cate-

Catechiſme, that, with ſhame, they may ſee their great ignorance and amend it. In other affaires, wee can ſay to our Seruants; can a little child doe this, and cannot you? and why not ſo in the affaires of religion? but wee keepe no ſhame for ſuch matte s. Young men are aſhamed to bee behinde others in impudencie, and not before them in vanitie: (a ſhame taught in Satans ſchoole, who doth rent the wardſhip of ſuch for the pleaſures of ſinne:) and yet are not aſhamed to come after euery meane Chriſtian in goodnes.

But this Womans forwardnes to Chriſt (hauing no guide to him, that we reade of in a vertuous Husband liuing) doth reproue many backward women (beſides men) in theſe dayes, who profeſſing Chriſt, and hauing Guides, follow, (as *Herod* did the Wiſemen to Chriſt) neuer a whit. *Mat.* 2. 7. 8. Some women turne *Vſe 2.*

their

their husbands edge, & become manifest rubbes in their way to the marke of godlines; and such was the new maried Woman in the Gospel, of whom, hee (that was bidden to the great supper) said: *I* haue maried a Wife, therefore I cannot come. *Luc.*14.20. But some women would come, and cannot, their world-following husbands keeping them from Church, as in ward, from Christ. I would aduise such husbands to stirre vp themselues by so good an example in this holy woman, and to set it as a prick in their sides, but they wil not be gotten, in the afternoones of the Sabbath, to come to Catechisings and preaching: as soon you shall catch a Hare with a Taber, as perswade them.

The reason why this Woman came to Christ, followeth in two occasions of her comming to him.

Whose

Whose young daughter had an vncleane Spirit:

OR, as S. *Matthew* read's out of the Womans owne speach to Christ: was grieuously vexed with a Deuill. *Matth.* 15. 22. This is another occasion (as it were legge) of the Womans comming to Christ, and (consequently) an impelling occasion of the conference had with him, and this made her to come readily, and running to him. Here, a sharp assault was made vpon her Faith: who, being but lately (it would seeme) conuerted from Paganisme to religion, had so ill a welcome to God, as to haue a Deuill throwne into her Daughter: yet the shield of Faith in her right hand warded off the temptation; and she neither laid blame vpon the holy Faith, vnto which she was conuerted, nor repented of the change, followed with so grie-

grieuous an affliction. Many would (in ſuch a caſe) haue thought they had made but a bad change of their old religion, thus to bee welcomed by the Deuill, in a new: but her Faith (which was an occaſion, in her, of this conference) would not permit her ſo to miſtake; rather it driues her to the throne of mercie, with an implicit confeſſion of her little worth in any thing: for *Matth.* 15.22 with the voice of a crying ſupplication, ſhe ſaid: haue mercy vpon Mee, O Lord. Surely it was no light affliction, and it could not but be ſtrange newes to a woman, and that woman a Cananite, to haue a kinde of hell in her houſe, or a deuil at home in a daughter ſo deare vnto her. For, what might ſhe think, but that God had caſt her off, who thus had caſt the Deuill into her Daughter? yet ſhee bore all quietly (as we heard) and, in her faith (atten-

tended with hope,) went boldly to Christ for helpe. From hence we are taught that the nature of Faith is to follow Christ vnder any crosse. So the Prophet in trouble gaue not ouer, but took surer hold, fastning vpon God for deliuerance, to whom he directed the eye of his soule. *Psal.* 25. 1. 2. at another time, in some great trouble of minde, and question of life, hee commended into the hand of his supreme Lord, the spirit, which God had redeemed: *Psal.* 31. 5. and so, went not from God in that crosse but, by its approach, drew nearer vnto him. Hereupon, Christ inuiteth sinners, that are pressed downe with the weight of their corruption, to come to him, *Matth.* 11. 28. by Faith *Peter* speakes for himselfe, and all his fellow-Disciples that they had forsaken all to follow Christ. *Matth.* 19. 27. that is, that to be with him, they stuck at nothing, and

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and by like Faith, he could boldly say that he would follow him into prison and vnto death. *Luc.* 22.33. Saint *Paul* (being faithfull) was so well prouided against troubles that might come, (all which hee receiued vpon the shield of his assurance in Gods promise) that hee was resolued that none of them (euen vnto death) should separate him from the loue of Christ. *Rom.* 8.35.38. Those witnesses (also) of Christ, spoken of by the Author to the Hebrewes (of whom wee haue a large Role in the 11. Chapter of that Epistle) were (all of them) faithfull men and women; and therefore, hauing pitched vpon Christ, no terrors of death could take them off. *Hebr.* 11. 35.36. 37.38. so certain it is that no crosse of troubles can beate the faithfull from Christ. The reasons: Faith is our eye into heauen, the spirituall eye, wherewith we see those innumerable pleasures

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ſures which are at Gods right hand: the leaſt whereof, laid in balance with all the glorie on earth, is as a Kings crowne to a ſcepter of reed: for the heauieſt afflictions of this life, ſtiled but light in the heauenly dialect, are as nothing to that farre more exceeding and eternall weight of glorie that they worke for vs in an euer enduring kingdome, 2 *Cor.* 4.17. our worke here, (not worth a ſtraw,) is paid with gold. And who knowing this (and the faithfull know it) will ſticke at any hardneſſe, to haue ſo rich a reward for ſo ſmall labour. Secondly, where faith is, all troubles are ſwallowed vp in victorie: for, faith is the victorie that ouercommeth the world, that is, whatſoeuer troubles are in the world, 1 *Iohn* 5. 4. Now, where no troubles are of force, what ſhall force any withdrawing in that kinde? Thirdly, faith is the ring of our contract with

Christ, the chiefest of ten thousand, *Cant.* 5. 10. and what faithfull soule so contracted, will desire to be loosed againe, and not rather long for the mariage day? *Philip.* 1. 23 A good mariage would not bee broken for any thing; and should any troubles (then) breake betweene Christians and such an husband? and, if they should not, they shall not in those that are Christians indeed. S. *Paul* a notable Christian, and chiefe Apostle, would not (as we heard) to die for it, make the mariage void that the spirit had made betweene Christ and him, *Rom.* 8. 38. *Acts* 20. 24. & 21. 13.

Vse 1. The vse reproueth those, as persons of no faith, who are readie to cast off Christ for euery crosse. If you would know an hypocrite, looke in the face of him that is wearie of his profession when a crosse comes, and there you may haue him: the true

true beleeuer is as true cloth, that is, as cloth truely made, that will not ſhrinke in the wetting : the hypocrite pulls in at euery ſhower ; if a deare yeare come, the Goſpell ſhall heare of it: and then he talkes of the merry world, and when the maſſe was vp : for, then there was plēty of all things. And this was the ſong in *Ieremias* daies, taken vp by a deſperate people, who (oppoſing the Prophet) deſperately ſaid : *The word that thou haſt ſpoken in the name of the Lord, wee will not heare it of thee, Ier.* 44. 16. and why not ? their reaſon was ſuch as theirs with vs, who meaſure religion by the belly : ſo long (ſaid they) as we burnt incenſe to the Queen of heauen ; wee had plentie of victualls, and ſaw no euill ; but ſince we left off, wee haue wanted all things, *V.* 17. 18. This woman endured a greater matter than ſome reſtraint of victualls : yet did ſhe not miſlike her

profession for it, but for it pinned faster vpon Christ: and, they who haue seene him that is invisible, *Heb.* 11. 27. will doe no lesse. The messenger whom *Iehoram* sent to *Elisha*, wanting this eie-sight, said: Behold this euill is of the Lord, what should I wait on the Lord any longer, 2 *King.* 6. 33. Hee should haue charged the sinne of that age, but he foolishly charged God: so too many in these daies, wherein sinne is at full age, when any iudgement is iustly executed by famine, pestilence, or otherwaies, blame God, or religion, but sparingly, (if at any time,) their sinnes, the true causes of all plagues that come. From all this we may conclude, that whatsoeuer the dearth of other things is, the dearth of faith is great.

Vse 2. The second vse is for examination: where, wee shall finde the true Christian, if wee seeke him in his constant adhering to Christ, notwithstanding the ma-

ny troubles that may arise for his sake. This is the seed sowen in good ground which abides with patience, notwithstanding the iniurie of the winter, *Luke* 8. 15. so doth not that that is sowen vpon stones: for; in the day of tentation, it goes away, *V.* 13. The other growes into a blade, and comes vnto fruit: this for want of rooting, withers away, *Matth.* 13. 6. if it scape the winter, the Summers-Sunne strikes it dead: such are the faithfull and vnbeleeuers: They that receiue Christ in an honest heart, will keepe him, come what troubles can: but they that otherwaies receiue him, and in no deepe earth; that is, good ground; when persecution comes, or when preferment is toward, they are gone: so *Demas* could tarry no longer with S. *Paul* than the world would giue leaue, which he embraced, as in both armes, 2 *Tim.* 4. 10. They that hold

Christ in true affection, will follow him, whither so euer hee goes, *Matth* 8. 19. neither the winter of Satan, nor the Summers of the flattering world shall stirre them : any thing shall those who will keepe their Summer, but not their winter with him. It is ease for men to bee doing while nothing is against them : but, if that winde blowe cold, they that professe but in the warme Gospell, will, when the winter is upon it, presently giue ouer.

Doct. 2 But this woman set ouer by troubles, comes to Christ ; the winde blowes her to him : and this teacheth that afflictions are profitable teachers. *Manasseh*, the strangest Conuert, and greatest sinner that we reade of, learned that in the schoole of the crosse, being bound in chaines and fetters vnder *Assur*, which the magnificence of a kingdome could not teach him : for, being in

in tribulation (ſaith the text) he humbled himſelfe greatly before the God of his fathers, prayed heartily vnto him: and after his returne to Ieruſalem, made a worthy reformation, 2 *Chr.* 33. 12, 13. 14, 15, 16. When *Ionah* lay in the center of the ſea, ſhut vp in a whales belly, hee receiued that true knowledge of himſelfe, which (before hee was ſo cooped vp) he ſought not after, *Ion.* 2. 8. & 3. 2.3. The people that cared not for God in their good daies, in their bad of troubles, made many errands to him: it is ſaid, when his chaſtening was vpon them, that they powred out a prayer, or were plentifull in praying to him, *Eſa* 26.16. & ſo in trouble better than out. Hereupon the prophet confeſſeth, that it was good for him that he was afflicted, giuing this for reaſon; becauſe that through affliction and trouble, hee was made a good ſcholler,

proceeding to a good degree in Gods testimonies, *Psal.* 119.71. and indeed, trouble is one of those seruants, whom the feast-maker in the Gospel sent to compell his Ghests to come to his great Supper, *Luke* 14. 23. It was that, that made the prodigall to looke home, after he had beene long from his father in a farre country of sinne, *Luke* 15. 17. and it was that, that made *Saul* in his iourny against Christ, (after hee was stricken downe by a light from heauen) to humble himselfe vnto him whomhe persecuted, and with a trembling all ouer, to say: *Lord what wilt thou that I doe?* *Act.* 9. 3,4 5,6. And thus afflictions are good schoolemasters; the reasons. We are all (naturally) full of the dregges and lees of sinne, which by afflictions, as by powring out, must be taken from vs, *Zeph.* 1. 12 these are the fire to burne out the drosse of the naturall man:

Reasons.

And

And these bring vs, as miserie did the prodigall, to a sight of our selues, *Luke* 15.17. *Iob.* 33. 16. 18. *Gen.* 42. 21 also these make vs pray in words of fire, *Hos.* 17. 14. *Psal.* 107. 4, 5. 10. 18. 26. where otherwaies, wee would either not pray as Atheists, or as hypocrits, coldly, and but for fashion only, *Psal.* 14.4. for in prosperitie, we goe from God, but when hee hides his face, wee seeke him diligently, *Hos.* 5. 15. afflictions (further) containe vs in obedience to God, and keepe vs in, as with a hedge, that wee breake not out, as vnruly cattell that wander from their pasture, *Hos.* 2. 6. they draw vs from the loue of the world, which would robbe vs of the loue of God, 2 *Sam.* 19. 34, 35. 1. *Iohn* 2. 15. or as a storme at sea, they make vs to wish to bee in our hauen, *Psal.* 107. 26, 27, 30. and iudge is with the rod here, that hence wee bee not iudged to hell, 1

1 *Cor.* 11.32. thus, from the effects of good offices done vs by our troubles; it is euident that they are good & profitable Monitors. Secondly, if we consider the efficiencie of them, they are good; for, they are of God, and come by his will: therefore the Apostle saith: All that will liue godly in Christ, shall suffer persecution, 2 *Tim.* 3.12. hee saith all, excluding none, and making a necessitie of it, hee saith, shall: and would say neither, if afflictions were not of God: for, what euill in the Citie, (the Prophet meanes the euills of aduersitie,) and the Lord hath not done it? *Am.* 3.6. Thirdly, the end of afflictions, (and the end makes all;) proues them to be good: for they are the puttings of vs from our sloathfulnesse to God; and where wee would cast our selues, (as the possessed in the Gospell) into the fire, and sometimes into the water, to destroy

our

our ſelues, *Marke* 9. 22. Gods corrections in their ends (for, ſuch are they) ſtop vs, and his louing croſſes ſaue vs. Alſo the end why God ſends them is, by them to fit vs, for the holie City, into which nothing entreth that is vncleane, *Apoc.* 21. 27. and as the parching heate ripens the corne, ſo they prepare vs for Gods ſaluation, that wee may goe into the barne, as a ſhocke of corn fully ripe, *Iob* 5. 26. And are not all theſe good, the effects, the efficiencie, and the end of our troubles?

Vſe 1. Are afflictions ſo good Techers? it ſhould teach vs to learn ſomwhat of ſuch Maſters, if God make vs whole after ſome tiring ſickneſſe; by ſuch a correction remoued, wee ſhould reſolue to ſin no more, to weet as wee did, that a worſe thing come not after. *Iob.* 5. 14. For, if God take away the croſſe of ſickeneſſe, ſhal we croſſe our ſaluation, by doubling

bling our ſinnes, which, in the ſingle, can caſt into hell? if he reſtore to a land the yeares of corn, after ſome yeares of dearth in it, that land muſt, by ſuch a hard time, altered to fruitfulnes, learne, more to feare God, and leſſe to ſinne, then it did; It muſt not (therefore) play the wanton, with the abundance ſo giuen: for, ſo wee may periſh with the quailes in our mouthes. *Pſal.* 78. 31. If God pay our debts; wee muſt not runne in farther by a riotous life: and if hee ſpare our bodies, wee muſt not deſtroy our ſoules, his louing correction ſhould make vs whole, not more ſinfull, if God remoue a plague, the plague of ſin ſhold goe with it: and if God ſpare vs from death, we muſt not make a couenant with death: *Eſa.* 28. 15. Nor ſinne againſt him, becauſe he beares with ſin in vs: rather, we ſhould ſearch our wayes, and turne to the Lord. *Lament.* 3. 40.

But

But are all troubles for the good of Gods children? let Gods children (next) learne, not to be too much cast downe with those things that should rather raise them. For, shall afflictions bee iudged euill, that do vs so much good? or, if they were euill (as naturall men say) why doth S. *Iames* wish vs to count it all ioy to fall into them? Indeed, to be fed with the bread of teares, and to bee so sick, and so to languish, that the soule abhorreth all manner of meat. *Psal.* 107. 18. What taste can it haue in the palate of flesh? If wee measure things by the carnall line, it cannot. But the naturall man is no competent iudg in these matters: and that that is borne of flesh is flesh: for, what naturall man perceiueth the things of the spirit of God? 1 *Cor.* 2. 14 therefore, wee must goe another way to worke, and measure by future things, not by present sense. *Hebr.* 12.

Vse 2.

12.11. The onely fit Iudge is the ſpirituall man: which, (if it may be Iudge) will make vs to reioyce in tribulation, and with *Paul* and *Silas*, in priſon. *Act.* 16.25. The wicked man in affliction like a dogge in a coard, doth nothing but houle, and bite the coard with his teeth; the godly man is patient in tribulation, becauſe of his hope, *Rom.* 12 12. takes all quietly and contentedly without murmuring, and without reaſoning; and, as a young bird in a cage, ſings ſweetely, and in the muſick of the holy Ghoſt, diuinely to God; where the other, like an old bird, is ſullen in his troubles, & beates himſelfe to death in them, without comfort for the preſent, or hope for the future:

Further, notwithſtanding that this Womans young daughter had an vncleane Spirit, that is, a deuill in her, with which ſhe was grieuouſly vexed, yet did ſhe not

ſend,

ſend, neither goe to the Idols of the land for help, or to the deuill in them, (though her country people ſo did:) but ſhe comes directly to Chriſt, her faith ſetting her in the way to him, and to no other. For religion (if right) knowes no other way. Where we (thirdly) learne that religion will not bee beholden to the Deuill for eaſe, in any trouble, therfore *Micaiah*, a true Prophet of the Lord, would not humor the King (as the foure hundred falſe had done) to gaine his freedom by it, 1 *King*.22.14. nor *Daniel* ſhut the window, which hee opened to the true God, in prayer, thrice a day, though he trie Maſterie with the hungrie Lions for it. *Dan*. 6.10. Nor his three godly companions, (the three faithfull Seruants of God, *Shadrach*, *Meſhach*, and *Abednego*) giue a knee to the golden Image that *Nabuchodonozer* had ſet vp in the plaine of Dura, though they ſhould

Doct. 3.

ſhould bake for it in a firie ouen. *Dan.* 3. 16. 17. 18. *Nehemiah* (that noble Leader) would not flie, (to the reproch of God and religion,) though to ſaue his life. *Nehem.* 6. 11: And when *Peter* tooke Chriſt aſide in ſad counſel, perſwading him not to goe to Ieruſalem, where he was to ſuffer: did Chriſt thanke him for his great good will? rather did hee not tell him that he was a Satan vnto him, that would offer, vpon any reſpects in fleſh, to draw him from doing his fathers will, in giuing himſelfe an offering for ſinne. *Matth.* 16, 21. 22, 23. the

Reaſ. reoſons. It cannot bee without treachery, and wrong to religion: for, this were, for a ſubiect of *Iehoua* to turne Penſioner to Satan, and what ſubiect to a King, can hold intelligence with another King, his enemie, about affaires of State, and not bee traitor to him? Secondly, the Deuill is Gods enemie, and (if wee belong

to

to God) ours. Now what good ſeruant will bee beholden to his Maſters enemie for the hauing of that, which (had) cannot but iuſtly diſpleaſe the Maſter? and can a Chriſtian ſeruant be beholden to the deuill by dependence, and not grieue his proper, all ſufficient Lord, from whom he departs by ſuch diſtruſt of his help, when he ſhould caſt himſelfe vp. n him wholly, & for allthings? Thirdly, Gods corrections are (al) for our good, and in loue, to reclaime vs from ſome way of ſin wherein wee walke diſpleaſingly to him, and can wee take way from him to the deuill, for auoiding (if ſo we could) ſo profitable diſcipline, and not greatly offend God? can a child runne out of his Fathers houſe to his Fathers enemie when he takes vp the rod, & not greatly diſpleaſe? or, wil it not prouoke him more, that he ſhould runne to an enemie to ſaue him from blowes ne-

ceſſarie?

ceſſarie? the application is eaſie: the vſe is next.

Vſe. And that is for inſtruction, teaching that they faile much in religion, who, if a tooth do but ake, muſt ſeek a charme for it, if ſome loſe any thing, the deuill, by a Witch, muſt bring it againe, or, if they be ſick, ſome wiſe man (that is, wizard) muſt bee dealt with for their health, if one deuill bewitch them, another muſt be hired (it is the deuils wages) to vnwitch them, as if one deuill ſhould be ſought vnto to caſt out another, of ſuch we may truely ſay, that God is not in all their wayes. It was the ſinne of *Saul*, 1 *Chr.* 10. 13. and of *Ahaziah*, 2 *King.* 1. 2. two Kings, and two runne-awayes from God, that they left the path to him, and walked in by-paths to graues & deuils, and can men follow in ſuch an ill leading way, and not ſinne? the ſame may bee ſpoken of thoſe who (though ſecrete things

things belong to God, *Deut.* 29. 29.) yet by a curious and ouerbold enquirie at the ſtarres, will force them to ſpeake where God will ſay nothing, is not this to go from the liuing to the dead? *Eſa.* 8.19. And do ſtarre-gazers better, and they that calculate natiuities? ſome are (indeede) more tolerable then ſome; but they hang all vpon one ſtring, all are alike forbidden, as an abomination to God. *Deuter.* 18.10. 11.12.13.15. For, here, a Prophet is oppoſed to a Witch, and all ſuch Witches children; God ſpeaking in the one, and the deuill whiſpering in the other, when God hath cloſed vp a thing with his ſeale of ſecretie, is it not impious curioſitie to offer to open it by an extraordinarie enquirie, & not at his mouth? ſuch arts deſerue to be ſacrificed wher books of ſuch arts were. *Act.* 19 19.

The other occaſion of the conference followeth.

Heard

Heard of him, came and fell at his feete.

THE further occasion of this conference was the fame that went of Christ, which this woman receiued, not as matter of talke, or of ordinarie newes, but as a word of Gospell, or glad tidings, reflecting vpon her selfe, and her miserable young daughter: Therefore, she heard with faith, came in haste, & fell downe reuerently at Christs feet. For the first, which is her hearing of him; as it sheweth that, in Gods dispensation, there are fit meanes for the drawing of his elect vnto him, and that hearing is one: so it sheweth (also) that this woman gaue her selfe into the hand of the meanes, for her comming to Christ: for, hauing heard; she came without delay, and worshipped. The ready way to Christ is to heare of him with confidence

dence in his ſaluation, and this way the woman took vnto him, hauing heard of him by the word of fame. For, ſhee had a ſurer word then this, in the winde of heauen that blew within, that is, ſhe heard outwardly (as many els did, who were neuer the better;) and ſhe heard inwardly, as few els did; and who (then) with ſuch a Faith? ſhe had a taſte of the general promiſes of the word, and the ſpirit taught her the application; but by both meanes ſhe was brought to Chriſt. The meanes (here ſpoken of) is the report which ſhee heard, and ſo we ſee, that hearing is our rode to Chriſt, this woman (firſt) heard of Chriſt, and (then) came vnto him, and Chriſt himſelfe, where he ſpeaks of comming to him, ſaith: hee that commeth to me, and heareth my words; that is, he that, by way of hearing, cometh. *Luc.* 6.47. hearing (then) is the way; ſo, after that a certain woman

Doct. 1.

woman had ſaid to Chriſt; bleſſed is the wombe that bare thee, he anſwered, ſaying; rather bleſſed are they that heare the word of God & keep it. *Luc.* 11.27 28. where hearing goes before keeping, & they that wold keep, muſt heare. But doth Chriſt deniethat his Mother was bleſſed for bearing him of her bodie? I anſwer, he doth not: for, the word rather doth not implie an abſolute deniall, but a compariſon betweene leſſe and more, as if he had ſaid, I doe not ſay that ſhe is not bleſſed for bearing me on her bodie: but I ſay, that ſhe was more bleſſed, and ſo are they that beare mee in the wombe of faith by good hearing: further, our Sauiour proueth ſome Iewes not to be of God, by this reaſon, that they will not heare Gods word: for he ſaith, they that are of God, heare Gods Word: and contrarily, that they are not of God, that heare it not, *Iohn* 8. 47.

A like argument is made by a fauourite of his, Saint *Iohn*, 1. *Ioh.* 4. 6. and *Salomon* requireth in the house of God, and in those that come vnto it, a readinesse to heare, *Eccles.* 4. 17. So doth *Dauid*, the father of *Salomon*: and further saith in effect, that they are shut vp in a hard heart, that put off the day of hearing it, *Psal.* 95. 7. and the blessed Mother of Christ, (blessed for this,) laid vp the word in her heart, as in a safe Castle of keeping it, *Luke* 2. 18, 19. this was the way to Christ in the old Testament, *Deut.* 4. 1. & 5. 1. *Pro.* 4. 1. & 5. 1. and is the way vnto him, in the new, *Apoc.* 2. 7. 11. 17. 29. *Matth.* 13. 9. 18. Therefore, God spake in the old Testament by his Prophets; and in the new, by his Sonne, *Heb.* 1. 1. the reasons; When wee are called to Christ, it is by a speaking to vs, and the obiect of speech is, hearing, not sight, *Deut.* 4. 12. *Reasons,*

Secondly,

Secondly, there is no comming to Christ but by faith, as there is no comming to a towne but by the way, *Iohn* 7. 37, 38. but no faith, (I meane of ordinarie generation) without the word; and that word must haue a hearer, *Rom.* 10. 17. Thirdly, none come to Christ but his sheepe: and no sheepe of his, that haue not his earemarke: that is, who (as he saith himselfe) heare not his voice, *Iohn* 10. 27.

Vse 1. The vse, for instruction, teacheth that those among vs, come not to Christ, who decline the way, without which, there is no ordinarie comming to him: the recusant Papist, and the bad Church-comming Protestant, who turne their faces, not toward the East, where the Sunne riseth vpon the Saints in holie assemblies, but toward the West, where it setteth in darke superstition, and in the night of ignorance

norance, are (both of them) out of their way to Christ: and (both of them) worse than the three kinds of bad ground, all which receiued the seed, *Matth*, 13. 7. which they will not, or but when they list themselues. Some with *Ieroboam* thinke (whatsoeuer they say) that it is too farre to go to Ierusalem, or too much to come to Church, morning and after-noone: and therefore, (with that guide to idolatrie) make calues at home, of wanton impediments from Gods house: but, O that they considered in heart, that whiles they thus follow the worlds way to vanitie, not the Church way to God, they are in a broad way to destruction, not in any way to Christ, and that God and they cannot meet in two so contrary wayes: then they would bee where they might bee sure to meet him in the assemblie, & not where (if God should call them *Vse* 2.

away in ſuch contempt) they are rather ſure to miſſe of him in his ſaluation. And, now, as they that will not heare (and may) are in no way to Chriſt: ſo they are out of the rode to him, who neither haue, nor care to haue a Preacher, their leading ſtarre to the Lord of life: for how can they heare without him? *Rom.* 10. 14. And ſo (for a ſecond inſtruction) wee inferre, that it is a great want to want a Preacher in a congregation: but ſome feele not the want, and ſome ſlight it: ſome ſay no matter for this preaching: they may as well ſay, no mater for comming to Chriſt: ſome thinke they haue too much of it. But can we haue too much of Gods bleſſing? and is not preaching a ſpeciall bleſſing of God, the ſame in a Pariſh that the Sunne is in the heauens? and can wee ſpare the Sun? therefore to wiſh (as ſome) that preaching were gone, were

to

to wish wee had no Sun by day. But, to answere such, I say that the vse of a Preacher is more then of an Angell. I speake a great word now; but it is a true word. For, the Apostle, *Rom.* 10. 14. makes it impossible (vnderstand impossible by an ordinary way) to be saued without a Preacher; but not so without an Angel.

This woman heard, and came to Christ: and I doubt not but with haste, as the Shepherds did. *Luc.* 2. 16. In the text there is no more but that, she heard and came. Now what she did for her selfe, and her daughter, that wee must do for our selues, when we know what is to be done (which we do by hearing) wee must not put off to doe it. What the word commandeth must be heard with obedience, and be done presently, this is the doctrine here, birding to expedition in all Gods seruices. The Prophet saith, to

2. Doctrine.

day; neither giuing nor taking a longer time. *Psal* 95.7. *Ioel* saith, now, and presently, speaking of a turning to God. *Ioel*. 2. 12. *Isaias* also exhorts a differring people (such as wee are) to seek the Lord while he may be found; *Esa*. 55.6. implying, that they may seek, and not finde him: as when they seek in their day, not his, or as *Esau* sought him with late repentance. *Hebr*. 12.17. & he was a good man of God, who delayed not time, but made haste to keep Gods commandements. *Psal*. 119.60. In this way wee must runne, *v* 32. saluting none that may stay vs, as Christ said to the seuentie in a case of like haste. *Luc*. 10 4. Here, no acquaintance must stop our way, or vs, and we must be feruent in spirit, seruing God. *Rom*. 12.11. For, they that are hote vpon a thing, will not be long in doing it. The reasons, we shall not (then) lose our labour, for, our work is with the Lord,

Reasons.

Lord, who loueth a cheerefull, that is, present giuer. 2 *Cor.9.* 7. on the contrarie, and when wee come off so heauily; what thanks for what we grudgingly for-go? 1 *Cor.9* 17. a readie minde commends the seruice: and if there be a willing minde, it is accepted. 2 *Cor.* 8. 12. Secondly, the edge of a good mood is soone turned, if it strike not vpon the present occasion; our metle is like yron: where if we strike not while it is hote, what working vpon it? and so what working of the minde to God, while we let it coole, by putting off to do seruice? Yet a little sleepe, and yet a little slumber: and what will bee next, but deep securitie, and no awaking? *Pro.* 6. 10. 11. and so; not fit to day, vnfitter to morrow. Besides; there are many lets in our selues, and stoppes offered by others in our purposes of well-doing. The corruption of times, the baits of euill fellow-

ſhip, the temptations of Satan, the courſe of this preſent world, lying wholly in wickednes, the cuſtome of ſinne, with the like rubbes to goodnes; all theſe offer to put ſhakles vpon our feete, when wee ſet them in the way of Gods commandements; if (then) wee giue them the ſtart of the time againſt vs by the ſinne of delay, what hope that euer wee ſhall bee brought forward to any true purpoſe of amending our wayes, and our doings? *Ier.* 7. 3. & 26. 13. 3ly. occaſion (which is bald behinde) and the ſeaſons of time (once loſt) are not in our power, more then a bird which we haue let flie: and there is no calling in of time, when it is farre out and gone: therefore wiſe men will, and Chriſtians muſt redeem it by doing good while they may. *Eph.* 5. 16. *Gal.* 6. 10. He that obſerues the wind, ſhall not ſow. *Eccleſ.* 11. 4. that is, he that puts off the ſeed time, for euery chãge of

of weather or rising of windes, shall lose his hope, and so shall he, (and that of a better haruest) that obserues the winde of delay in things to be done presently.

The vse is for the reproofe of those, who, (hauing long heard of Christ) haue not (for all that) taken vp one foot toward him by repentance, in a new creature, rather who, like *Antipodes* to his saluation) goe contrary to him, not obseruing any thing that hee hath commanded, or his word teacheth. To such hee may say (as once to the obdurate Iewes;) yee will not come to Mee, that ye may liue: *Ioh.* 5 40. For as the bidden ghests in the Gospel, they absent themselues by carnall delayes. *Luc.* 14. 18. 19 20. or if they come, it shall bee when they can finde nothing els to do: & then, rather to catch, then to bee caught, as if they had lost their right eare with *Malcus*. *Luc.* 22. 50. Their Adders eare will not

Vse I.

be charmed with any perſwaſion to obedience. *Pſal.*58.4.5. they rather go to ſee then to heare. *Matth.* 11. 8. and if they make any haſte, they make no good ſpeede: *Peter* and the other Diſciple ranne to Chriſt, whom yet they thought to bee dead in the graue. *Ioh.* 20.4 and ſhall Chriſtians make no haſte (a ſigne of no good will) to him, whom they know to bee aliue in his word, and glorioſly liuing in heauen? but, in ſuch matters, men ſtraine courteſie, their betters ſhall go before; in other matters, none ſhall haue the ſtart of them, their betters or equals.

Vſe 2. But, muſt there be no putting off in Gods ſeruices? then, our repentance (which is a ſeruice of God) muſt be ſpeedy. And here, we muſt follow and do after the counſel that the Angell gaue to *Lot*: it was to flie, for his life. *Gen.* 19 17. it concernes vs more: for, not our bodily life, but life of ſoule

ſoule and body is that which wee muſt looke vnto in our flight to repentance; where, wee muſt make ſpeede, and not put off to get an *eiectione firmæ* againſt Intruders vpon the Lords inheritance in vs: that is, againſt ſinne and Satan, the ſtrong men that haue ſo long kept the palace. *Luc.*11.21. we loſe no opportunitie when wee would graft, or ſow, or ſtock vp, and ſhall wee loſe thoſe ſweete opportunities of time which God hath giuen into our hands for the ſtocking vp of ſinne, and the grafting of good things, which (after) may grow in vs to trees of righteouſnes? ſhall wee not ſow grace in the ſpring of youth, when the time is, but put off to the reape-time of ſickeneſſe before death, when time ſhall bee no more? our Sauiour biddes vs to ſtriue to enter, while the gate of heauen hath ſome (though a ſtraite) paſſage; and is ſomewhat open,

though not wide-open. *Luc.* 13. 24. and therefore not to tarie till it bee altogether ſhut vp with theſe words; depart ye workers of iniquitie. *v.* 27. let vs (then) with a ſpeedy hand graft the word in our hearts, ſow ſeeds of grace in our liues, and haue the inſtruments of ſtocking vp ready, that no root of bitternes ſpring vp to trouble vs. *Hebr.* 12. 15. of ten virgins, fiue were called fooliſh for neglecting time. *Matth* 25. 1. 10. 11. let vs (therefore) walke circumſpectly as wiſe, not as thoſe fooles, that knew not their time. *Eph.* 5. 15. *Coloſſ.* 4. 5.

The occaſion of the conference, (that which was in the Woman her ſelfe) followeth in two things; as, in what ſhe did, and what ſhe ſaid.

And

And fell at his feet; the woman was a Greeke, a Syrophenician, &c.

THis woman being come, and hauing entred the presence, she deliuered her petition, lower than vpon the knee, to Christ: for, she fell at his feet, and with a crying tongue besought him to be good to her in her daughter, or to shew mercy to two in one. *Quest.* But was she an Israelite, one brought vp with *Moses*, or taught in the Law, that did this? *Answ.* It followeth, shee *was a Greeke, a Syrophenician by nation*: that is, as hath beene said, a stranger in that regard: by Greeke the Euangelist meanes a Barbarian in respect of Israel, as *Gal.* 3. 28. not borne in Greece, properly taken (for she could not be a Syrian, and so) but in Phenice of Syria: and by a common receiued

ued name, a Cananite, as *Matthew* writes: if shee had beene bred in religion, it had not been so strange, as it was strange for a Cananite to shew such a faith: one effect whereof is here shewed in the humble gesture shee vsed, comming to Christ: for, *she fell at his feet*, so low she was, so humbly she came vnto him,

Doctr. which teacheth, that they who come in nature of Petitioners to God, must come humbly to him, as vpon both knees; when wee come to worship before his face, we must kneele before the Lord our maker, *Psal.* 95. 6. the godlie will enter with reuerence. *Dauid* was vncouered before the Arke, 2 *Sam.* 6, 20. and men (like *Dauid*) will be bare headed speaking to God. In this matter the Publican (to shew a deiected minde) stood afarre off, *Luke* 18. 13. where the Pharise (not humbled) pearched higher. *Ezechiel*, (prophecying) fell

downe

downe vpon his face, *Ezek.* 11. 13. so did the foure and twentie Elders in heauen, *Apoc.* 4. 10. & 5. 8. a president for vs on earth. The reasons; In such the heart must be humbled, 1 *Chr.* 17. 16, 17, 18. 19. and where that goes low, the bodie cannot but goe low with it, it being the mouing wheele of the bodie, and of the whole man, where it bends, the knee will bend, and both fall downe, and we vpon both. Secondly, he is worthie: for, (as the foure and twentie Elders said) *Apoc.* 4. 11. hee made knees and all: and can wee giue him lesse than his owne? Christ (therefore) fell on his face, *Matth.* 26. 39. or as *Marke* reades, fell on the ground, when hee prayed, *Marke* 14. 35. Christ gaue so much to his Father: and shall we giue lesse? or, if wee fall vpon the knee to a mortall Prince, shall wee not fall downe flat before the Lord

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that

that made vs?

Vse The vse is for taxation of some proud, and vnciuill beggers in Gods house, who pray sitting, and couered: to whom I say (as one once well said) if euerie knee were of gold, it could not be too good to be giuen to him (euen vnto the dust of the ground) who filleth this house. Wee will not speake to a great man, and our hats on; how dare we (then) be couered, speaking in prayer to the great God, if we had him in any reuerence, the knees would doe reuerence that come before him: therefore, of Saint *Iames* it is written, that his knees became hard as a Camels hoofe, with often and long kneeling in prayer: but it may be written of some in the booke of their shame, that their tender knees cannot endure to touch the hard ground, when they should bow downe to pray: if they vncouer the head, that's all: they neither

neither fall on their faces, nor downe on their knees in worshiping. I speake of those that are young, and haue able bodies: for, all are not such: and they that be not, may stand vp, which is a fit gesture in prayer; and vsed by the godly Patriarchs *Isaac*, *Iacob*, and others: the Pharise stood praying, and is not reproued for that, *Luke* 18. 11. and so did the Publicane, who went home iustified more than hee, 13. 14. But the humbler the heart is, the lower will the bodie goe in prayer: therefore, (in signe of humilitie) children aske blessing vpon their knees: we are not worthie to gather vp those crummes of grace that fall from our Lords table: and are wee too good to aske them on our knees, and bare headed? Indeed, God requireth the heart: the knee doth litle seruice, and the hat off, as litle reuerence: yet as out of the abundance of the

heart

heart, the mouth ſpeaketh, *Matth.* 12. 34. So from an humble heart proceeds the humbling of the bodie, the humble bending of the knees, and our humble vnconering before that Arke of preſence at Church. Hypocrits are prodigall enough this way, in their double diligence, and *Iudas* kiſſe, but all that which they doe with ſuch an outwardneſſe, and farre from the heart, haue no thanks from God: but where Chriſtians doe as much vnder, as they ouer, it argueth, (ſaue where neceſſitie giues the Law) a proud and vnhumbled ſoule.

So much for that the woman did, what ſhe ſaid, followeth.

She

She besought him :

Or according to S. *Matthew,*

Cried vnto him.

IN these words, wee haue the manner of this womans petition, and in the words following, the matter ; for the manner *she besought* Christ, not coldly ; but by crying vntohim. Christ called not to her ; *She cried to him* : so strōgly did her faith work. Common beggers when they would haue an almes, will cry for it: but this cry was of an other nature, & stirred vp another way : euen, by the renewing of the holy Ghost, shed on her abundantly or richly through Christ, *Tit.* 3. 5, 6. and this made her to crie in the Spirit, as well as with tongue and voice. By this meanes, shee was strong in faith, & strong in prayer : and so wee learne that powerfull faith causeth power-

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full

full prayer. *Iacob* was a man of ſingular faith; therefore hee made ſtrong and preualent prayer, *Gen.* 32. 26. 28. *Moſes* one that ſaw God face to face, was a great beleeuer: and he alſo is ſaid, to make crying prayer, when no voice was heard, *Exod.* 14. 15. *Hanna* (likewiſe) prayed with a troubled ſpirit, but in no voice of words; her faith ſpake, her tongue ſaid nothing, 1 *Sam.* 1. 12. 13. and the Prophet that had within a fire of faith, brake forth into a flame of words; he beleeued, and (therefore) could not but ſpeake, *Pſal.* 116. 10. *Iehoſaphet* prayed powerfully; his faith had made him a good Oratour, 2 *Chr.* 20. 6, 7, 8, 9, 12. *Daniel* in the captiuitie, was not behinde him: his feruent faith gaue him a hot breath in prayer, *Dan.* 9. 2, 3, 5, 19. and zealous prayer (ſuch as *Eliyah* made) is called by S. *Iames* the prayer of faith, *Iam.* 5. 15. 17, 18. the

18. the reasons. Prayer is a fruit that groweth vpon the stalke of faith, called therefore (as was said) the prayer of faith: and therefore what the tree of it is, such is the fruit, of more or lesse earstnesse, as wee more or lesse beleeue. Therefore, as our faith is, so are our prayers; warme faith, hot prayer; litle faith, small prayer; no faith, no prayer: they increase or decay together. Secondly, they that haue faith with power, are more spirit than flesh: which none are, but they that haue the spirit in a good measure, which is the spirit of grace, and of supplications, *Zechar.* 12. 10. and then how can they but make strong prayer, that haue the spirit of prayer? all that haue faith with power, haue this power: and (therefore) powerfull faith, powerfull prayer: for this faith is resembled to fire, and vnto life: the greater fire, the greater heat; the more of

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of life, the ſtronger motion.

Vſe The vſe is for the right triall of our faith: where we may iudge of it by our prayers; they that pray coldly, haue but a weake faith or ſmall fire within: but they that (otherwaies) are of great faith, runne a ſpirituall deſcant (with *Daniel*) in their prayers, *Dan.* 9. 19. their heart is prepared; and they are not as the dull and ſloathfull in their deuotions, that need a rowſing vp. The Prophet *Dauid* in his one and fiftie penitentiall Pſalme did often change words: it was not to ſhew his eloquence, but to teſtifie, as his great fault, ſo his great faith: which he ſhewed by toſſing this way and that: or, (as (a ſicke man in bed) from one ſide to another, *Pſal.* 51. 1. 2. 7. 9, 10, 11, 12. ſo Gods children in diſtreſſe: as they haue faith to beleeue, ſo they change phraſe in their complainings: otherwaies, with *Baals* Prieſts, though

though wee put neuer ſo much wood about the Altar of our prayers, no fire from heauen falling vpon them, wee may crie loud enough and long enough, and haue no anſwere, more then they had. 1*King.* 18. 23. 26. 29. But if we haue faith; we will pray with *Eliyahs* Spirit, and not coldly, by putting wood, where no fire will take. *v.* 36 38. For, the Spirit (if we haue it) will, by our faith, put fire vnto our words, & make them to ſmoke into heauen, and this is to pray as *Eliyah* did, whoſe ſacrifice God kindled from aboue. Hence appeareth (that they want faith, who onely out of cuſtom) ſalute God in their formall prayers; where, they poure out great Hypocriſie, but no prayer in Spirit & truth; and thus, they giue God the time of the day in ſome cold good morrow, who bid him be gone all day after: and, at night, when they ſhould make him the keeper of

of the houſe, they doe not once ſpeake vnto him in prayer, to be neare, by driuing away all euils that may hurt, in caſe of his abſence from their help and protection.

Somuch for the manner, the matter of the Woman petition followeth, out of *Matt.* 15.22. in the combat it ſelf, or the iſſue. *v.*28.

Saying, haue mercie on Mee ô Lord, thou Sonne of Dauid.

THIS is the matter of this Womans petition: and now the Combat beginnes betweene Chriſt and her, at the weapon of her Faith. In this fight ſhe makes diuers requeſts, and receiues ſundrie repulſes, the repulſes were three; and in thoſe three ſhe warded off three very ſore venies offered againſt her Faith, the ſhield of proofe againſt them. The requeſts were either her owne,

owne, *v.* 22.25.27. or of the disciples for her. *v.* 23. The first of the requests, which was her owne, is in the words now read. Wherein wee haue the grace she begged, and the persons; the one, for whom; and the other from whom. The grace she begged was the grace of mercie: desiring Christ, in mercie, to pitie her that could deserue nothing. And so, she beginnes well, and at the right end, waighing anchore in a safe road. Papists cast it on the sand of their deseruings: but she sends all away, saue Gods goodnes to his humble hand-maid. In all Canaan there was not such an other (and how many in Israel?) yet the whole of her request was mercie; and that Christ would shew his mercy to a miserable sinner, from hence the doctrine is, that whatsoeuer wee haue, or can ask of God is out of mercie. *Doct.*
So, *Iacob*, praying to God to be deliuered from the hand of *Esau*, his

his bloodie brother, prayeth out of his mercie, for such a deliuerance: confessing, in true humilitie, that hee deserued no such thing. *Gen.* 32. 10. Also the thousands of the Louers of God, he is said to respect by shewing his mercie to them, and no otherwayes. *Exod* 20 6. *Dauid* (further) craueth of God that hee would wash his sin (that which he was so sick of) in many mercies, as it were waters. His sinne was great (and he knew it) and therefore speaks of a thorow washing for it. *Psal.* 51. 2. *Ieremie* saith, it is the Lords mercie that we are not consumed in our sins. *Lam.* 3. 22. still then, the finger is vpon mercie. *Zacharie* (likewise) speaking of that spring of day from heauen, (Christ, the true Light) that visited vs, saith, that the tender mercie of the Father sent him. *Luc.* 1. 78 Hereupon the Elect are called Vessels of mercy, *Rom.* 9. 23. The Redeemed of the Lord

Lord, the redeemed by mercy. *Eph.* 1. 7. and *Paul*, called to Christ, called in mercie. 1 *Tim.* 1. 13. our begetting a new is through Gods abundant mercy, 1 *Pet.* 1. 3. & our life after death, the riches of his mercie through Iesus Christ our Lord. *Rom.* 6. 23. and so, all is out of mercie, The reasons, by nature, wee are the children of wrath, *Eph.* 2. 3. enemies to God, *Rom.* 5. 10. our imaginations only euill, *Gen.* 6. 5. our wisdom (simply) death, *Rom.* 8. 6. and we to euery good work reprobate. *Tit.* 1. 16. This is our naturall state: and, in this, what plea can serue but of mercie? also, herein, what could induce God to do vs good, but a minde of mercie? Secondly, in many things we offend al, *Iam*, 3, 2. nay in the best that the best do, much may bee found amisse, as comming from them: and is not the pardon of offences, a worke of mercie: and, what but mercie can

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amend what is amisse? and, for our good; we may say of it all, as *Iacob* of all his wealth: God hath had mercie on Me, therfor I haue all this. *Gen.* 33.11. and, if all bee of grace, merit is shut out, and mercie must enter; which is the first part, and all of all our true welfare. *Ps.* 32.1.2. & 145.9.

One vse of this is to keep God vp in all wee receiue, and haue: thas is, in all them to maintaine his glorie, that wee liue, it is his mercie: and his mercie that the ground doth not swallow vs, nor the heauens ouer vs, fall downe vpon vs. We haue not a morsel of bread but by his gift, *Matth.* 6. 11. nor garment to put on, but what we haue from the wardrobe of his sufficiencie. That we are saued it is his mercie, and his tender mercie that wee fall not (presently) into hell. And (surely) whosoeuer vseth any of his good blessings, and doth not thus reckon for thē, is a theef of them;

them; and ſo is hee that enters otherwayes then by this dore, into them. Which would bee remembred of all; chiefely of the richer ſort of people, who are apteſt to forget God at their full tables, and when their heaps riſe. And (therefore) to ſuch I ſay, are your barnes full? Gods mercie hath filled them. Or haue you much? His bleſſing vpon your basket, hath cauſed that increaſe, it is his entire gift; let it not pay tole, by taking any praiſe thereof to your ſelues. If he haue let out his vineyard vnto you, giue him of his owne fruits, freely. Giue to his poore, and (willingly) to charitable deeds. If you lay them not out ſo, or onely vpon your owne luſts, not his mercie, but his iuſtice hath giuen them, if you further not his glorie by them, you ſhall anſwere for them to the vttermoſt farthing. But your accompt for his louetokens will bee farre greater, as

they be farre better. If God haue giuen you his Gospel (one of his best gifts) and you despise the gift, as inferiour to the peeble of wealth; you discredit his wisdom, and (in one of his best loue-tokens) his best good will: and so giue him not the glorie of his owne, but for glorie, shamefull contempt, which reflecteth vpon those, who, both vilifie the Iewell, and the casket that keepes it; that is both the Gospell it selfe, & the able Minister of it.

Vse 2. Popish arrogance is here in the second place, reproued, which will hold in no tenure, but of merit, if a Papist do a good work God must bee beholden to him for it, if not altogether, yet some way. But how was *Dauid* and other Saints ignorant of this; who (though they had beene painefull worke-men in the law) yet disclaming, or not setting any price vpon their best deeds, gaue vp all to God, (the best of all) as

not

not worthy to pay any debt, or to go in the reckning, when God ſhould take vnto him his iudgements? *Pſal* 51.1. & 123.3. & 143.2. All the ſtrings of their inſtrument are tuned to mercie, when they ſpeak to God againſt their ſinnes, or for grace. For, *Dauid* is ſtill harping vpon this ſtring: and the beſt of Saints giue themſelues loſt in the law, when the queſtion is of their obligation vnto workes. *Pſal.* 130. 3 in this caſe, their appeale is wholly and altogether to court of chancerie from the common place of deeds. Mercie is all their plea, and the righteouſnes of Chriſt, the robe with which they are couered. By it we enter (as the wiſe) with our lamps burning: *Matth.* 25.10. without it (as the fooliſh in that order of virgins) we may ſtand long enough, and crie loud enough, as that; this wee haue done, and that we haue done, & get no entrance. *v.* 11.12. For,

what is all our righteousnesse, & the best wee can doe, but menstruous matter. *Esa.* 64. 6. and must we say, when we haue done the best we can doe, that wee are vnprofitable; *Luc.* 17. 10. And shall we say that, (being such) we are such as may well merit the wages of eternall life?

Vse 3. An apologie for late comers to Christ. For, Satan will obiect against such, that the day beeing so farre gone, that short time will be but little time to worke in: for, the night cometh, when no man can worke. *Ioh.* 9 4. To him and to this they may answere; that the time, which is short, is supplied with the mercie of the Lord, that is for euer: and that they, who were hired about the eleuenth houre, receiued (euerie man) a pennie. *Matth.* 20, 9. Indeed, if none should be saued but they who haue laboured the whole day, then none could bee saued that wrought but the third,

or

or ſixt, or ninth, or laſt houre of that day but in the parable of the labourers, wee reade the contrarie. *Matth.* 20. 8. and here we ſee that the beginning & end of all, is ſet in Gods mercie; if it were otherways, we might well doubt of our ſaluation, with a Papiſticall feare. This is ſpoken for their ſakes vpon whom God hath had mercie, though later, then vpon thoſe, whom hee hath called vp (more earely) to work. It is not ſpoken to incourage the preſuming ſinner, who thinkes that the laſt ſand of time, in his houre glaſſe, is time enough to repent, and to turne to God: and therefore puts off, in the courſe of ſinne, till his time be out. For, if that man be ſaued, God ſhewes a miracle, rather then worke of mercie, in ſauing him.

The perſon followeth for whom the Woman craued this mercie at Chriſts hands.

Vpon Mee.

MErcie this Woman craued for herſelfe: but for her ſelfe with reference to her daughter, whom an vncleane Spirit ſo vexed. And (here) nature taught her to take her Daughters affliction for her own croſſe; but her Faith (a better teacher) had taught her better: which was that God, ſtriking her Daughter, ſtruck at her. And indeed (ſomtimes) God purpoſing to puniſh the Parents, beginnes with the children, thus hee began at the firſt borne of *Pharao*, but made an end, with the end of *Pharao* himſelfe, whom the waters of the red ſea couered. And ſo wee ſee, that God doth not alwayes (directly) ſmite a people, but (ſometimes) indirectly, and at a ſecond hand, in their graine, cattell, and the fruits of the earth Sometimes in the ſeruants and children of the

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the house, he striketh at the Master and Parents. In *Ieremies* time, when God meant to plague the disobedient *Iewes*; he begun the plague in their cattell, which he punished with lack of food, and drouth of water. *Ier.* 14 4 5 6. *Dauid* (also) was punished with the punishment of his people, who died by the pestilence to the number of three-score and ten thousand. 1 *Chr.* 21. 17. and the Widow of *Sareptah* God punished with that (which indeed) was a punishment, the death of her Sonne. 1 *King* 17 18. Thus he struck at *Pharao*, but farre off, in much losse of cattel and corn. *Exod.* 9. 6. 21. and then nearer, when hee struck at him in the haile, that slew all in the field, both man and beast: *v.* 25. and nearer yet, when he smote all the first born in his Kingdome with death, and so, as there was not a house, where there was not one dead, *Exod.* 12 29. 30. but then

he ſtruck home, when he drowned *Pharaoh* himſelfe, with his choſe Captains, &al that purſued Iſrael, in the red ſea *Exod.* 15 4 5 *Pſ.* 136. 15. & thus the plagues of Egypt ranne, as by a traine, from the waters to the fruits, from them to the beaſts, from the beaſts to men, & from common men to the King himſelfe. *Exod.* 7. and 9. chapters. In *Hoſea* the Lord warned, or by a faire warning ſtirred vp thoſe of Iſrael that had fallen from the houſe of *Dauid* to *Ieroboam*, and from the true ſeruice of God to the ſeruice of the Calues, when he ſmote with death the beaſts of the field, and the fouls of heauen. *Hoſ.* 4. 3. and here hee ſummoneth this Woman by the Deuill in her Daughter. Thus (therefore) God giues warning to men by harmes further off, and before he ſtrike to the heart: and as his lightnings goe before his thunder: *Apoc.* 4. 5. ſo doth his admo-

monition, before a cutting off. The reasons, By this course, the Lord is more righteous, and man more inexcusable; who (therefore) cannot say that God stole vpon him without warning giuen, or came priuily (as behinde his back) vpon him in some sudden destruction, when, by his iudgements vpon others, or inflicted otherways, he thus openly, and (as to his face) proclaimes what hee will doe Secondly, God will vse all meanes to fetch home a sinner, and this is one: which is to saue with feare, as pulling him out of the fire. *Iud.* 23. so the stubborn and rebellious Sonne was by the law, to be stoned to death; it was that the punishment might be exemplar, and that all Israel might heare & feare. *Deut.* 21. 18. 21. It may be, men wil turne vnto the Lord, when they see the vengeance; that is, seeing what is done vnto others Therefore the Lord (slow

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to

to wrath) will not omit any such drawing possibilitie to repentance. *Ioel.* 2.13.14.

Vse The vse for admonition, teacheth Christians to make good vse of all Gods strokes, further off, or vpon others, threatning the like, or a heauier hand vpon themselues. When God toucheth vs in a beast, or some like commoditie for a warning, wee must be sensible of it, as of some prick giuen vs in our arme, or legge, for, shall hee strike our beast, and wee (worse then beasts) neuer be moued at it: or passe by it, as by some idle hand, as if (not God) but fortune had striken it? what though wee may spare him, and that there are mo in the stable; shall God lose the opportunitie that he sets for vs? and wee sinne still, till a worse thing come vnto vs, *Ioh.* 5.14. The poorer sort are much troubled at euery such crosse in their cattle orgrounds; but little (I may say for most of them,

them, neuer a whit) better by the hand, and, for the richer sort, no such accident shal humble them. Few of one or other, call any sin the more into question for Gods hand vpon them in such warnings, further off; If the poore man lost a beast, the losse doth not worke vpon him to repentance: and if a rich man lose one, he cares no more for it, then if he had lost nothing. This Woman made another vse of Gods hand vpon her in her litle child: so good Christians should.

The person from whom this Woman beggeth this mercy, followeth.

O Lord thou sonne of Dauid.

THE person of whom this woman asked mercie, is Christ; described here by his two natures of God, and Man: of God, where hee calleth him Lord:

Lord: of man in the next words, *thou sonne of Dauid*: and of *Dauid* in the naturall line, as borne of Man, and in the regall, as eldest (now) from him in the throne: and here we haue two hands of faith vp to heauen; the one of faith in Gods power that he is able: and the other of like faith in his readinesse, that as he is able, so hee will not be vnwilling to help her: therefore shee calleth him both *Lord* and the *Sonne of Dauid*, as much as if she had said; I know thou art able, being Lord of all, and I beleeue that thou art willing, being the promised seed, full of humanitie and tender compassion; therefore, heare mee, and haue mercy. And these two concurring in prayer as the two Lyons vnder the throne of *Salomon*, 1 *King*. 10 19. beare it vp with good assurance: which by so good a Precedent, teacheth that Christians must vnto

Doctr. 1

prayer

prayer bring faith, both in the power, and good will of the Lord to helpe them. The Leper comming to Christ was lame of one of these legges, when hee prayed for his clensing; he confessed he was able, but he could not tell that he would; for hee said; *Lord if thou wilt thou canst make me cleane*, *Matth* 8.2. This woman knew hee could, and doubted not but he would: therefore (in a reference to both) Christ saith, beleeue, and it shall be done unto you: *Marke* 11. 24. so much was required of the two blinde men, for being asked if they could beleeue, they answered that they did, *Matth.* 9. 28. And so much is implied in the prayer, which (we call the Lords prayer) where what wee haue prayed for, we are enioyned to seale vp with the Amen of faith, *Matth.* 6. 9. 13. Hence therefore preseruation from perishment, and preferment to life

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is promised to none, but that are beleeuers, *Iohn* 3.16. the reasons. Without faith in the power and good will of God, when we aske any thing in prayer, we denie him to be our father, one readie to helpe vs : and our Father in in heauen, one able so to doe, seeing his residence is in heauen, and his Maiestie filleth the heauen, 1 *King.* 8. 27. *Psal.* 15. 3. and denying either, how can we thinke to be heard ? Secondly, the commandement is, that we pray in faith, *Iam.* 1. 6. but where is the obedience, when wee beleeue not in Gods Power, or when we mistrust his will ? it is necessarie (therefore) when we come to prayer, that we haue faith in both, praying for things, warantably to be payed for, *Dan.* 9. 19.

Vse 1. First, this maketh against those hereticks, who (with *Arrius*) denie Christ to bee God : for what assurance can they haue in

in their prayers, or boldneſſe toward him : alſo, and againſt thoſe, who with *Cerdon*, *Marcion*, and *Manicheus*, haue denihim to bee man : for how can ſuch, or how could theſe promiſe to themſelues any readineſſe in Chriſt to heare, when they ſhould call ? wee that beleeue both : that is, that he was the Sonne for euer ; and the ſonne of *Dauid* in time ; that is, Man, in houſe with vs, or Man in our nature, may beare vp with great comfort, ſo long as our life is not againſt faith, and ſo long as we marre not our prayers with our ſinnes, *Eſa* 1. 15.

Vſe 2

But are wee bound in the chaine of faith to beleeue (when we pray) that Chriſt is both able and willing to deliuer vs in our troubles ? then if our prayers faile of this helpe when we haue ſought it, vnder our Chriſtian intereſt in both termes, the faulte is our owne, becauſe wee haue

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tied our sinnes vpon the prayers that wee made; for, Christ would by his goodnesse, but wee by our bad liues will not, *Matth.* 23. 37. the giuing hand is readie, but so is not the hand that should receiue the gift.

Vse 3 A comfortable inuitation, or call to true Christians, to ease themselues vpon Christ in all the burdens they beare for his sake, and a good conscience if they be laden with these; and desirous of him; these two in him his abilitie & readines to help can not but worke strong affections of desire to come vnto him: and being come, what followeth but ease and refreshing? *Matth.* 11. 28. If (then) thou findest thy selfe fast laid vp by the Law, at the suit of sinne, *Gal.* 3. 23. or sold vnder sinne, needing a Redeemer, *Rom.* 7. 14. Behold him that was made vnder the Law, or cast in the Law for the debt of men, not onely

ly able to discharge the whole summe, but willing to bring thy soule out of prison: and thou hast seene him that hath engaged himselfe for thy libertie, being one of the few, that thirsts for his saluation more than for all riches, *Gal.* 4. 4: 5. and who is in sinne; as a malefactor in prison, that would gladly be deliuered, *Rom.* 7.24. But this neuer a whit concerneth those, whose sinnes are not a burden, but an ease vnto them, and not their affliction, but their glorie.

Now (further) where this woman calleth Christ Lord, she calls him so in regard of the great power hee hath equall to his Father. Lord in Scripture is taken, ciuilly, for a name of reuerence: also, possessiuely for an owner: and essentially for one with *Iehoua*; in all these respects, Christ may worthily bee called our Lord: but here (chief-

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ly) he is called Lord, (as I take it) to signifie his absolute dominion in heauen and earth: and so wee haue what this woman beleeued concerning his deity, and great power, as God, which teacheth that Christ is an absolute Lord, or Lord of all: the Lord that hath the heauen for his inheritance, and the ends of the earth for his possession, *Psal.* 2. 8. *The Lord Christ that sitteth at the right hand of God, till all his enemies be made his foote-stoole* to tread vpon, *Psal.* 110. 1 *Cor.* 15. 25. *the Lord of life*, *Act.* 3 15, and *the Lord of glorie*, 1 *Cor.* 2. 8. also, *the King of Kings*, *Lord of Lords*, 1. *Tim.* 8 15. and this name is written vpon his garment, and vpon his thigh, for a lasting memoriall. *Apoc.* 19. 16. the reasons. Christ is one with his Father in title of power, and effect of doing: and therefore, Almightie as he is, *Ioh.* 5. 19. & 10. 30. and

Doct. 2.

30 and doing, as he (who is Almightie,) doth. He is our *Michael*, our ſtrong God, *Apoc.* 12. 17. and who ſo ſtrong, but hee that is God? Secondly, his power appeareth to be aboue all powers created, for aſmuch as hee made vs of nothing, *Hebr.* 1. 2. and redeemed vs, being worſe then nothing. *Apoc.* 5. 9. He that buies a commoditie is owner of it, and ſhall not he haue vs that bought vs? ſo he that makes a work, hath the praiſe of it, if it bee praiſe woorthy. And ſhall not hee bee praiſed in vs, and for vs, that made vs? And if ſo: who is ſo worthy as Chriſt, and what God (amongſt all the Gods) like him? Thirdly, He is the law-giuer, and Iudge of conſcience: *Iam* 4. 12. and what man, what Angel is ſo? and who but he, who is Lord of men and Angels?

Vſe 1. The vſe is for admonition For, is Chriſt, the Lord ouer all? wee muſt acknowledge; and vſe him

him as our Lord. Hee offered a price, when he offered himselfe. I *Cor.* 6.20. and doth not this binde vs to offer our seruice, and selues to him? This will not be, in the generall, denied: but then, in the particular, we must obey his word, *Ioh.* 15. 14. and bearehis correction. *Hebr.* 12. 5. we must thinke, and speake of him reuerently, & bring gaine and glory to him in the place hee hath set vs. Good Seruants will bee for their Masters lawfull profit, and not discredit those whom they serue. Christs seruants must be no other to him. By their receipts in the power of godlines they must make others better, & so bring him gaine that way. Ministers must put a stock of good people vpon his grounds by attending their charges, and Masters of families must not bee gainers where Christ is a looser, they must not keepe in house a bad workeman for the Lord, because good

good for themselues; though a swearer, a scorner, a foul mouth'd talker, a prophane person like *Esau*, &, for practise of religion, a meere Atheist, all must seeke his kingdom in their places, not their own greatnes, seuered from it. Magistrates must drawe for him, and set the point of authoritie to the brest of offenders against his lawes. Christians (generally) must lock their dores against all the prophane fellowship of wicked men: against it they must shut the windowes of their senses, and the dores of their hearts, and not shame the calling whereof Christ is Lord and Maker: we say, Lord, Lord, *Matth.* 7. 21. we must not therefore cary the key of our selues at our owne girdles, but resigne vp all to the Lord of all: wee professe we know Christ: and therefore confessing him in word, wee must not in our liues denie him, *Tit.* 1. 16.

Is Christ the absolute Lord, or *Vse 2.*

Lord

Lord of all? this is for much comfort to true Christians: all things are subiect to him, who hath subdued all things to them: he hath troden vpon Satan, that they might tread vpon him, who (else) would ride ouer their backes, *Rom.* 16. 20. He that is their head, is head ouer all: and what cause to feare any aduersarie, fearing him? Queens on earth, (so long as they please) need not care for the displeasure of any subiect: Christians by marriage with Christ, are his spouse and Queens to him, who hath an absolute Soueraignty in heauen and earth; and therefore need not to feare what men can doe to them: they be vnder Christ) the royall husband of this wife, and so vnder his frouns in all they intend to doe against his Church which is his spouse and Queene, vnited to him in a most neere tye. He that chained the deuills, and can

can binde men and Tyrants to his pleasure, saith to them: touch not mine annointed. *Psal.* 105. 15. Also, hee that can raise the countrie, and draw the world after him, commanding in all the earth, saith: those mine enemies that will not haue mee to reigne ouer them by mine ordinances and seruants, bring hither, and slay them before me. *Luc.* 19.27. They that smite the apple of his eye in these, shall finde they haue striken him in the eye, *Zach.* 2. 8. who will be auenged of them for both eyes. *Iudg.* 16.28.

Another vse is for instruction, teaching Christians (for as much as Christ is the Lord of all) to suffer him to dispose of all ~~these~~ waies: whatsoeuer shall befall them here, they must remember that all is from him: and neuer forget to beare patiently what their Lord hath done, *Psal.* 39.9. whether they winne or lose, they must with *Iob* giue

Vse 3.

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thankes, and blesse his name, that giues and takes away, *Iob* 1 21. with like consideration we must strengthen our patience when strange iudgements come; for, first we haue deserued worse by our sins; and secondly, they are sent from him that is Lord of men and angels; and hath power, as hee sent them, so to take them away: wee may and should feare, when they are toward or vpon vs, *Psal.* 119. 20. but murmure we may not, lest we bee found fighters against God. A second vse of instruction is, to teach vs to vse no creature, (seeing we haue all in Christs right, and all from him, as Lord of all) without prayer, as by leaue from him, 1 *Tim.* 4. 5. wee are here but stewards, *Luke* 16. 2. and such as haue all good parts of minde and bodie vpon a reckoning, if wee haue learning, wit, honour, wealth, the Princes fauour, or what

other good thing besiede, they are our masters goods, which we haue in an inuentorie from him, and therefore to him wee must accompt for them: one day he will know to what vse wee haue put them. A third vse of instruction is, to teach those that are Lords ouer others, to remember that they haue a Lord aboue them: therefore, as fellow seruants in Christ, what they command, must bee iust, and what they impose, no other than what the supreme master of both would haue to bee done, *Eph. 6. 9.* They must not command, nor cause them to breake the sabbath, to lie, to say that euill is good for their pleasure, or gaine: for, the Lord aboue will punish such commanders, and hold them guiltlesse that so obey. It is necessary therefore in such case, for the greatest on earth to looke vp to a greater in heauen.

not

In the ſecond place, this woman calleth Chriſt the ſonne of *Dauid*: the former name of Lord, implying his deity, and the large power hee hath in Heauen and earth, *Coloſ.* 1. 16, 17. was a light too glorious & beating in a mortall eye, therefore in theſe words, (the Sonne of *Dauid*, or man as *Dauid*) ſhee hath a lanterne to put it in, *Pſal.* 113. 17. and ſo *Moſes* face (which was ſo bright and ſhining that the people durſt not come nigh) is couered with the veile of fleſh, *Exod.* 34. 35. Chriſt ſo high in Maieſtie, deſcendeth, taking our nature that we might not feare to come vnto him more than *Ioſephs* brethren to come to their brother after hee had opened himſelfe, ſaying, he was *Ioſeph*, *Gen.* 45. 3. 5. By this ſpeech of the woman, calling Chriſt the ſonne of *Dauid*; it would ſeeme that ſhee ſpake with perſwaſion, and

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not out of fancie, or of ſomewhat floting in the head: where it may be rightly conceiued, that ſhe had either read or heard ſo much out of the word of Scripture; and ſo held by a good Charter what ſhe ſpake with the voice of her faith in Chriſt; as much as if ſhe had ſaid: as euer thou waſt borne of a woman, haue mercy vpon two pitiſull diſtreſſed women, the mother, & her afflicted daughter, before ſhe called him Lord, or Ieſu Lord; now ſhee calls him the Sonne of *Dauid*, and ſo hath two ſtrings to her bow; by the Sonne of *Dauid* in the naturall line, ſhe meanes the Son or of *Marie*, and of Man, in the regall, the Sonne of King *Dauid*, next to the crowne of *Iudah*; from whence wee may draw thoſe two propoſitions or axioms; the firſt, that Chriſt the Sonne of God, was the Sonne of Man; the ſecond, that hee was man in the beſt

Doct. 3

bloud of king of the Iewes: for the first, it teacheth that Christ was the Sonne of *Dauid*; that is, of *Marie* in the house of *Dauid*: therefore *Esa* speaking of him, by way of prophecie saith, to vs a child is borne, to vs a Sonne is giuen, *Esa* 9. 6. And the Prophet *Micah* speaking of Christ, saith, that a woman shall trauell and beare a Sonne: and this Sonne was Christ, the Sonne of *Mary*, *Mic*, 5. 3. Hereupon wee reade of the generation of Iesus Christ, *Matth.* 1. 1. made of the seed of *Dauid*, according to the flesh, *Rom.* 1 3. This is that word, which was made flesh, *Iohn* 1. 14. the substantiall word, which was euer with God, & was God: his manner of birth S. *Luke* hath storied with the circumstances, *Luke* 2. 1 4. 6, 7. S. *Paul* calleth this, that great mysterie of godlinesse, 1 *Tim.* 3. 16. and it was great indeed, without all controuersie, and

and beyond all example : for, how wonderfull and great, that God ſhould bee manifeſted in the fleſh ? that hee ſhould bee made of a woman, that made al, *Gal.* 4. 4 that the humble hand-maid ſhould become the Mother of her maker ? that the antient of dayes ſhould be borne in time ? that the feeder of all things, ſhould ſucke the breſt? and ſhee haue a Sonne, that neuer knew man ? nay, that hee ſhould bee ſwadled in clouts, that ſwadleth the winds : and who is equall to God, make himſelfe of no reputation, *Phil.* 2. 7. that he ſhould be the euerlaſting Father, *Eſa* 9. 6. and yet a yong infant? contained in the manger, and borne in a ſtable, that filleth heauen and earth with his glorie? *Luke* 2. 7. and to bee ſhort, flie before kings, who is King of kings, and caſteth contempt vpon Princes ? *Matth.* 2. 14. 22. Theſe, and

the like particular effects of Christs humanitie manifest Christ to bee Man: the reasons.

Reasons. First, it was necessarie that hee should bee so; for man hauing offended, the offence must bee punished in man: and so it was sequisite that hee should bee of kinne to vs who offended, that in our nature, that offended, he might make the amends, and satisfaction. Secondly, he must be touched with the feeling of our infirmities, who would haue compassion of vs sinners, *Hebr.* 4. 15. and who can be so kindly touched with them, as hee that hath felt them first? who *Heb.* 2. 18. will sooner pittie a disease in an other, than he who hath had the disease himselfe, and (himselfe) hath felt the infirmitie? our diseases (but as man) Christ could not haue, hauing them; hee must die of them, which, (but as man) hee could not do, *Heb.* 2. 9. Thirdly,

ly, the promiſes and prophecies of the old Teſtament muſt bee performed in the new: now, Chriſt was the womans ſeed, which was promiſed, *Gen.* 3.15. and the virgins Sonne, of whom *Eſay* prophecied, *Eſa* 7. 14. Fourthly, God herein prouided for mans great good: for, what greater than to haue a brother, ſo highly exalted and borne? *Hebr.* 2. 11. one who is merciſull, *Hebr.* 2. 17. and will not faile to ſhew kindneſſe to his owne houſe 1.*Tim.* 5.8.

The vſe is for the ſingular comfort of all that are in Chriſt Ieſu: for, hereof riſeth a great aliance betweene God and them, being hereby brothers to Chriſt, who is the naturall Sonne of God, *Heb.* 2. 11. and what may not one kinde brother expect from another? by ſinne wee had loſt this acquaintance with God, *Eſa* 59. 2. by him that was made ſinne, that is, an of- *Vſe* 1.

fering for ſinne, 2 *Cor.* 5. 21. this acquaintance is renued, and we brought againe into fauour, or brought neere, who were farre off, by the bloud of Chriſt, who is our peace, *Eph.* 2.13.14. hence Chriſt is called *Shiloh*, *Gen.* 49. 10. and the Redeemer, or kinſman, *Iob* 19. 25: Now, *Shiloh* is the skinne that lappeth the inſant in the mothers bellie, and what can be neerer? his fleſh aſſumed is the corner ſtone of our coupling to God: by meanes of it, he is that great Immanuell, God with vs, *Eſa* 7. 14. being ſo, and ſo neere by the vnion of the two natures in Chriſt, of God and man, who is not comforted that is in him? for, being in him, wee are members of his fleſh, of his body, and of his bones, *Epheſ.* 5.30. and will Chriſt ſuffer any member of his bodie to be abuſed, or any bone to bee broken, and who will not ſpare his owne fleſh? If Chriſt had

had taken vnto him the nature of the Angels, or of the whirlewinde, or of a Lyon, wee might well haue feared our destruction: but being clothed with the condition of an aduocate, of a brother, and of a pitifull man, what cause of feare, rather what true matter of boldnesse? wee runne from a Lyon, and hide from an Angel, but who will from a brother? Loud winds doe fright vs, so doth not the quiet calme of a louing kinsman, and of one ioyned to vs so neere in flesh, as Christ and we.

The 2. vse concernes vs in dutie. For, if Christ drew so neare to vs in our nature, we must draw as neare (as wee can) to him in the diuine nature. 2 *Pet.* 1. 4. did he take flesh to come neare to vs? we must put off flesh to come neare to him. Is he God with vs? we must be Men with him. Was he made flesh? we must endeuour to be made Spirit. As we haue a *Vse 2.*

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liuing way by his flesh: *Hebr.*10. 20 so we must not pamper flesh, to walk in our owne wayes: and as he came downe from heauen to vs, so wee must goe vp from earth to heauen to come to him. Our conuersation must bee in heauen, *Philip.*3.20. though wee haue flesh on earth. But is it so? and do we so? nay but our pleasures keepe vs downe, our profit keepes vs vnder. Either couetousnes, as an arrow shot from hell, nailes vs to our money, or the delights of life, as lime twiggs set by the deuill, ensnare vs to earthly things, when wee should be heauenly minded; and so, we cannot haue our affections where we should set them: *Coloss.*3.2. or, we haue maried a wife, and wee cannot come. *Luc.*14.20. In the Inne of these things, there is no room for Christ. *Luc.* 2.7. and what filles the house but such as these? the lust of the flesh, the lust of the eyes, and pride of life (all which

which are in the world) 1 *Ioh.*2. 16. do wholly take vs vp, soules and bodies; and we are so espoused to them, we forget wee haue another husband.

The 3. vse is for instruction, teaching how much Christ humbled himselfe; and that therefore we should learne of him to bee meek and lowly in heart. *Matth.* 11.29. to be meek and lowly in heart is the perfection of a Christian, who, the lower hee layes his foundation, the surer will his house stand, and to be so, the way is, to take a sight of our selues in good and heauenly things. For, then, in vs, wee shall finde that, which will humble vs farre below that which (we thinke) wee are, measured by carnall reason, if we feare, that is, suspect all we do, or the best we can doe, we shall not be high minded: so the Apostle tells vs, when hee biddes vs, not to be high minded, but to feare. *Rom.*11.20. Christ emptied himselfe *Vse* 3

ſelfe for our filling, and humbled himſelfe for our example. *Philip.* 2.8. We haue nothing to let out but wind: and, if we could ſee our ſelues in true account, wee are low enough. But (like purblinde Laodiceans). we can ſee nothing but fulneſſe, where is nothing but indigence, and want. *Apoc.* 3.17. either wee ſtand vpon the clay feet of gentrie: and (then) who ſhall go before vs? or vpon termes of ſelf-ſufficiencie (like Phariſies) and (then) wee haue neede of nothing. But ſo long as we are ſo minded; we will neuer be followers of Chriſt in the practiſe of humilitie: therefore, as Chriſt was abaſed for vs: ſo (if we will bee filled with Chriſt) wee muſt emptie our ſelues of all high conceit of our ſelues, that his Spirit may fill vs. And, for theſe fillings with wind: we muſt prick the bladder, that they may goe out. More diſtinctly and plainely; we muſt purge out ſelf-

loue,

loue, and self-liking, and bee nothing for his sake, who, for ours, made himselfe nothing. If wee will be proud: let vs (as one saith well) be proud against Satan for Christ; but humble to all men, in Christ. In giuing honour, let vs go before others: but before none in taking it. *Rom.*12. 10. Finally (as the Apostle saith) let vs be of like affection, one towards another, and not minde high things, and let vs condiscend to men of lower estate, and not bee wise in our owne conceits. *v.*16. so shall we walke in the steps of Christs humilitie; who, being so high in glorie, laid away his glorie; and (of the Sonne of God) became the Sonne of Man, a worme and no man. *Psal.*22.6.

Further, Christ was not only the Son of *Dauid* in the naturall line, but in the regall, the next to the crowne of *Iudah*, after his Mother, and supposed Father, *Ioseph*. And so wee learne that Christ *Doct.*

Christ Man, was (of all men) the noblest Man. For, one way, hee was the Sonne of God: and another way of kingly ranke among the Sonnes of Men. Next in succession & blood to the Kings of Iudah by Father and Mother, as by *Ioseph* from *Abiud*, *Matth.* 1.13. and by *Marie* from *Rhesa*, *Luc.* 3.27. and by *Ioseph* and *Marie* from *Zerebabel*, *Matth.* 1.13. The Wisemen ask; where is hee that is borne King of the Iewes? *Matth.* 2.2. For, so it was preached to them by the tongue of heauen in a strong starre; and it seemes that *Herod* had heard as much. *Matth.* 2.3. Indeed at the time of his birth, the soueraignety of it was gone, and the Sunne of it downe, and so Christ was a titular, not real King. The Scepter was now in a Roman hand: the Emperours there, were Kings of Iurie: and Christ (as was prophecied by *Esay*) but a bud out of a dead stock. *Esa.* 53.2.

Yet

Yet had hee an euer-during throne, better then all the kingdoms of the earth. *Hebr.* 1.6.8. & so, was, euery way, (of al men) the noblest Man; The starre, (which the wisemen followed) shewed it: *Matth.*2.2. *Herod*, (*Cæsars* vnder-King) feared it, *v.*7. Christ confessed it: *Ioh.*18. 37. the Iewes (questioned by *Pilate*) could not speake against it, though saying nothing for it. For, *Ioh.*19.15. they said, wee haue no King but *Cæsar*. *Ioh.*19. 15. the reason why Christ shold be thus, euery way noble; may be taken from the good pleasure of God, and fitnes to him. For, first, God would haue it so: and therefore so; partly to fulfill the prophecie, *Zachar.*9.9. partly to keepe his word: For, he had promised asmuch. *Ps.*89.27. and it was fit that the high borne of God, should be the noble borne Sonne of Man, therefore Kings and Iudges are commanded to feare

Reasons.

feare God, & to reuerence Christ: *Ps.* 2. 10. 12. that is, whole Christ, God and Man, and now, he must needes be great and noble, whom Kings must reuerence and Iudges feare.

Vse This is for instruction, teaching that it is no disparagement to bee a Christian; seeing that Christ, after whom they bee called, and of whom they are followers (if true Christians) was in both natures so high, and nobly descended. For, is it any disparagement to be the Kings follower? or if this bee an honour, it cannot but bee a speciall grace, to bee follower of the King of Kings. And, as it is no disparagement, so it may bee for our great incouragement to follow him as Christians indeed. For, true Christians are Christs brothers: and so brothers to a King, and that of Kings; to such Christ (the elder brother) conueighs his nobilitie in part, by making them

them the Sonnes of God, *Ioh.* 1: 12. a royall Priesthood, 1 *Pet.* 2. 9. and a people peculiar to himself. *Tit.* 2. 14. and, so, it is the fairest Flower of noble blood to bee a Christian, and to be able to draw armes from his holy arme, who ruleth the Nations with his rod of yron. *Apoc.* 2. 27. the best thing in thy scutchen, if thou bee a Gentleman, and the purest gemme in a Kings crowne, is to be a true Christian, the child of God by regeneration. *Tit.* 1. 15. Bee we exhorted (therefore) to labour after our true engrafting into him which is the ensigne (if any) of true nobilitie. One saith (and it is truely said) that noble birth without this new birth in Christ, is base and vile before God: to bee a repentant sinner, inuesteth spirituall man into a royaltie that maketh him, both an heire of the earth, and coheire with Christ in heauen.

That that followed vpon this first

first petition of the Woman which was a sore repulse, followeth out of *Matth.* 15: 23.

VERSE 23.

But hee answered her not a word.

THis not replying to the womans request by any audible voice, was a very sore and grieuous repulse to the eare: it may be, he spake in good words and comfortable to her crying heart: yet the temptation was great, saying, hee gaue her not one word of answer: her tower was summoned when the deuill was sent into her daughter: and now it would seeme to be taken. For her Sauiour, passing ouer with silence as in disdaine, what she had so humbly entreated

from

from him concerning her daughter; how could ſuch an anſwer, without anſwer, but cut her to the heart? the rather ſeeing that ſhe might haue thought that the name, that went of Chriſt for kindneſſe and true humilitie, was no true report, nor fame of credit, but a fiction: and was not this a great temptation, able to ouercome a very ſtrong faith? for what can more daunt a good Subiect, than that his Soueraigne paſſing by, and petitioned vnto, ſhould not vouchſafe to ſpeake vnto him, or once to looke towards him? It was (much) this womans caſe: and here where Chriſt anſwered nothing at the firſt, though cried vnto: wee learne that God (often) taketh day with his ſeruants, and putteth them off, when they crie vnto him: the Prophet *Dauid* complaines that he cried in his prayers day and night, and had no hearing, yea that

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that hee roared in them, and was put off, *Psal.* 22. 2. afterwards, God so prolonged him, that hee thought himselfe to haue beene vtterly forgotten of him, *Psal.* 42. 9. The Church in the *Lamentations* fared, as if God had set a thicke stone wall betweene his eares and her prayers: and therefore saith, that hee couered himselfe with a cloud, that her prayers should not passe thorow, *Lam.* 3. 44. as if shee had said, that God was resolued not to heare, and *Esa*, speaking of the iniquities of *Iudah*, tells her, that these did seperate betweene God and her, *Esa* 59. 2. *Iob* saith that hee sought the Lord East and West in his prayers, and could not finde him; his words in effect are: If I goe to the East, he is not there: if to the West, yet I cannot perceiue him, *Iob*, 23. 8. backward or forward, or howsoeuer, hee hides himselfe

ſelfe that I cannot ſee him, *v.* 9. ſo *Habakuk* in the perſon of the Church vnder a great oppreſſion, crieth out and ſaith; how long ſhall I crie, and thou wilt not heare? euen crie out of violence, and thou wilt not helpe? *Habuk.* 1. 2. And thus God (often) putteth off to anſwer his Churches prayers, and (after many calls) makes as if he heard not, when his children crie in their troubles; the reaſons. God will proue their faith and their patience, 1 *Cor.* 11. 19. which are tried by his delaies, as a Pilots skill in a ſtorme: but what would become of theſe and of the patience of the Saints, if they ſhould but aske and haue? *Pſal.* 42. 11. Secondly, when wee haue ſped, wee haue done: therefore, God to keepe our prayers going; doth not preſently heare, nor till after ſome good time of attendance: alſo, hee will haue vs to know the

Reaſons.

the worth of his goodneſſe; which is better knowne, when we come hardly to a thing, and with much adoe, than if we had it at the firſt asking: thereby *Abraham* waited for *Iſaac* (the Sonne of the promiſe) till hee was very old, and his wife by courſe of nature, paſt bearing, *Gen.* 18. 11. it is an old ſaying, caſilie gotten, ſoone forgotten. Thirdly, Gods time is later than ours, and though hee bee readie at all times, yet ſo are not wee: but when wee are his, bleſſings will not bee long in comming; therefore (till we bee,) we muſt bite vpon the bit of hardneſſe, and wait his leiſure.

Vſe 1 An admonition to Gods children, not to giue ouer, though God put off. *Iſaac* waited long vpon his knees for *Iacob*, yet roſe alwaies from prayer with a ſtomacke to come to it againe: God heard him not in twentie yeares, yet that long reuolution

of

of twentie yeares did not weary him: and hee wreſtled with it, with like ſucceſſe as *Iacob* his ſonne after him did, who wreſtled with God, and preuailed, *Gen.* 32. 26. for, God will not put off his ſeruants for euer, though hee doe for a time, and for their triall: the viſion is but for his appointed time; and it will ſpeake at laſt, 1 *Habac.* 2. 3. ſometimes the Lord will not anſwer; it is that we might crie lowder in our prayers; and ſometimes he goes from the doore; it is, that wee might knocke, with *Peter*, till it be opened, *Act.* 12. 14. 16. if hee goe from vs for a time, it is but as one friend goes from another to returne with ſo much greater comfort as there was ſorrow at parting, and then our ioy ſhall be full.

The ſecond vſe is for reproofe of thoſe, who, becauſe God comes not preſently to the doore, and *Vſe 2.*

at the first knocke are gone: Christs method is to trie his childrens patience before he crowne it with his gifts: but these (ignorant of the good ends of Gods deniall) if they bee not heard at once, will not aske twice: and because the bridegroome tarrieth long, they slumber & sleepe, though not hauing either oile in their lamps, or faith in their hearts: but when they awake, this their foolishnesse will correct them: and when there shall be no opening, Christ will say: *Verily I say vnto you, I know you not, Matth.* 25. 3. 5. 12. for our better stay, therefore, in this matter let vs learne, and not forget that God answers not his best children presently, and that here was a good woman indeed, to whom Christ (though shee cried after him) *answered not a word.*

Vse 3 This (therefore) may (thirdly) serue for the instruction and com-

comfort of weake ſoules in their fits of temptation: where though God ſpeake not to their ſences, as Chriſt ſaid nothing to this woman, yet hee will ſpeake in a voice familiar to their faith: and ſpeake by his hand and ſeale in their heart, aſſuring them that all this ſtay is to doe them good in their later end. I doubt not but he ſpake ſo to this woman, rounding her in the eare of her ſoule, and telling her in a ſtill voice; that though he be abſent for the preſent time, yet he will ſhortly be with her, and when the houſe is readie for him: we are not to be diſcouraged (then) that God doth not anſwere vs preſently, when wee ſobbe vnto him out of our miſeries; for yet a little while, and he that commeth, wil come, and will not tarie, *Heb.* 10. 37. Our fathers truſted in God, and were not confounded, *Pſal.* 22. 4. 5. doe we as much, and wee ſhall ſpeed no worſe.

Relyse

In these slipperie waies, patience must leade our feet, and hope with patience to set them vpon good ground; though Christ be farre off in heauen, as *Ioseph* in Ægypt, yet *Ioseph* is a liue, and our Redeemer liueth, *Gen.* 45. 28. *Iob* 19. 25. here (therefore) let vs not either thinke in our heart, or say with our tongues, (as *Iacob* in his feare;) *Ioseph* is not, and *Beniamin* shall not bee, *Gen.* 42. 36. for hee that liueth, and whom we thinke to be dead to vs, will shortly send for vs by his comforts, which (as the charets sent by *Ioseph* vnto *Iacob*) wil truly reuiue our spirits, *Gen.* 45. 27. Meane while let me speake to the heart of *Iacob*, in a land of distresse. Poore soule (that art so much cast downe) remember that thy Sauiour hath said, that the Kingdome of God suffereth violence, *Matth.* 11. 12. and that (therefore) thou must force the gate of heauen by patience

ence in all tribulations, and by earneſt prayer in the longeſt delaies of the Almightie, *Luke* 13. 24. for prayer auaileth much if it be feruent, *Iam.* 5. 16. if we knocke hard patiently, it ſhall be opened vnto vs. They that knocke ſoftly, or farre off, as at ſome out dore by any coolings this way, muſt not thinke to bee heard as they, who come neerer in the prayer of faith, and conſtantly call vpon God in trouble: for who is ſo ſoone heard, (knocking at the furtheſt, or outmoſt doore of the houſe) as hee that knocketh at the hall-doore, or Parlour doore, where the companies be? ſo what hope to bee let in to God, ſo long as wee draw no neerer? but either knock farre off as ſtrangers, or giue ouer ~~of~~ * waiting any longer? Pray we (therefore) and (though wee haue no anſwer) pray wee ſtill; for, he is faithfull that hath promiſed, and God cannot denie

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himſelfe, 2 *Tim.* 2. 13. if he tarry and abſtaine from words, yet in ſilence, he ſpeaketh to vs by two very effectual Prolocutors: Namly, his generall promiſes in the word, & his ſpirit in our hearts. And, this is the victorie of the Saints: let vs remember, and not forget it: ſo, we ſhall not fall; for, he that fights againſt vs with one hand, holds vs vp with another: and (then) how can wee but keepe vp?

The perſons follow that entreated for this Woman.

And his diſciples came & beſought him, ſaying: Send her away; for, ſhe crieth after vs.

THE Woman beſought Chriſt for her Daughter: Chriſt anſwered nothing. Now, his diſciples touched (it would ſeeme) with commiſeration, and

not prouoked onely (as ſome write) by her clamorous importunities, did take vpon them to entreate the Maſter for her. I beliue, with the text, that her crying tongue much moued them; yet I cannot thinke, without a text, that this was all; or that the diſciples had no more in them of good nature and pitie, then not to regard which way it went with a woman, vnder ſuch a condition of miſerie, as hers was, who had the deuill at home, in her daughter, and therefore where they ſay, ſend her away; I take the meaning to be as much, as if they had ſaid: Maſter, you heare the womans crie, and you ſee her importunities; doe ſomwhat for her (wee beſeech you) to her comfort, and of her daughter, terribly vexed of Satan. For, muſt Gods children haue a feeling of others miſeries, and ſhall wee thinke that they who were ſo neere to Chriſt, had none? In the

text it is ſaid, they had : for, it ſaith, they beſought their Maſter, or prayed him to bee good vnto her : where we haue firſt, their * ~~obſeruation,~~ it is ſaid, they *beſought him* : and then the reaſon : *for ſhee crieth after vs.* The Papiſts make this text, a text of warrantie for the inuocation of Saints departed ; but they reckon without a text, they make ſuch a reckoning by this text, that affords them not a farthing in true worth, towards it : for, neither did the woman bid them to ſpeake for her to Chriſt : neither did he graunt any thing to her at their requeſt : nor were they dead Saints, but liuing, that made requeſt for her : and ſo, wee ſee no warrant here for Popiſh prayers to dead Saints. But where the Diſciples (liuing) make requeſt for this woman, in manner as we haue heard, we learne (out of ſo good an example) that it is the dutie of the Saints

* obſeruation

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Saints liuing to helpe one another with their best prayers. The Apostle S. *Paul* (for this) requireth supplications by all, for all men, 1 *Tim.* 2. 1 S. *Iames* in effect requireth as much in this dutie of exchange, *Iam.* 5. 14. for, hee requireth confession of fault, and (after the fault confessed) prayer to a spirituall healing *v.* 16. And in obedience to such a dutie, *Izaak* prayed for his wife, *Gen.* 25. 21. *Moses* for the people, *Exod.* 32. 11. and *Dauid* intreating for the congregation, prayeth, that God would set the strings of that Instrument, that they may be tuned euer to songs of praise for his mercies: which is meant where hee prayeth for the preparing of their heart vnto God, 1 *Chr.* 29. 18. when *Peter* was kept in prison, instant prayer was made of the Church for him, *Acts* 12. 5. the conclusion of the eight and twentie Psalme is: saue thy people, and

blesse thine inheritance, feede them, and set them vp for euer, *Psal.* 28. 9. also giuing of thanks and prayers for the Churches of Saints, was the Apostle S. *Pauls* daily excercise, *Eph.* 1. 16. and these two presidents of the Psalme, and of so worthie an Apostle, doe conclude all Christians vnder a like dutie of those mutuall offices of praying one for another: the reasons. Here in lies our principall bond to the Saints, *Rom.* 12. 13. and therefore, we that beleeue a Communion with them, must either thus discharge it, or die in the Churches debt, *Acts* 7. 60. Secondly, the Saints on earth pray for vs; and if wee will hold the ballance euen betweene them and vs, wee must doe as much by the iustice of exchange for them, or wee greatly wrong them, and our selues: and here we should remember the old saying, which is a true saying; that one

Reasons.

one good turne asketh another. Thirdly, we must further (all that we may) one anothers saluation, *Heb.* 3.13. but, how better, or with better speed, than by prayer, which will make them (with *Elisha*) in all changes to say: there are moe with vs than with them, 2 *King.* 6. 16. Fourthly, as we would haue Christs Church to grow with people, wee must water it with our daylie prayers for the whole bodie, and for euery member. Fifthly, in the naturall body, (it is the Apostles comparison,) one member desires anothers welfare, 1 *Cor.* 12. 25, 26. and should it be otherwaies in the mysticall of Christ? and if so, what readier meanes for the true welfare of the whole Church, and of euery part, than to importune the Lord in our prayers for their prosperitie and peace, *Psal.* 122. 6, 7.

The first vse may bee for reproofe of prayerlesse Atheisme in many *Vse* 1

many among vs, who yet haue the name, and face of Christians, for how can such pray for others, who passe days and nights without any prayer for themselues? they rise in the morning without all acknowledgement to God that kept them: and at night they go to their beds, as beasts to their dennes, without praying to him that must keepe them: and so deserue to bee branded with this marke of an Atheist: *they call not vpon God, Psal.* 14. 4. But these onely are not vnder reproofe, (who pray so seldome, if at all) but they (also) who though they pray daylie and often to God, yet forget the Churches particular affliction: the Churches of *Germanie* and of the *Palatinate*, long in teares, and bloud, & now almost consumed in the fire of warre, were for all this neuer spoken for vnto God, by such when they made prayer and supplication vnto him: and how many

many (now) doe earneſtly call vpon God for health to *Cambridge*, (* [redacted] of the two famous Schooles of the Prophets in this Kingdome) ſo long ſhut vp, and made deſolate by a waſting Peſtilence? how many (I ſay) are they that haue prayed for the opening againe of that fountaine, ſo ſhut vp, and for the ſeeding of it with Scholars? Theſe coales, ſent from betweene the feet of the Almightie, burne to a flame in other parts of this land, yet how few ſhed one teare to quench them? And (as one ſaith) though God diſcharge not his great Cannon vpon *London* (as in the yeare 1625, which hath beene too much forgotten) yet his ſmal ſhot plays vpon it by 60. vnder or aboue, in the weeke buried of the deſtroying Peſtilence, and yet how many, either there or abroad mend their prayers, (I ſay not their liues) for it? Further they are here reproued

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ued who in their enuious prayers ſpeake not onely for themſelues to God : or, if they goe a little further, it is not farre from the doores of their owne houſe, praying onely for Chriſtians of their own bloud or kinne. Theſe are churles in religion, ſuch as *Nabal* in the world, who ſaid; Shall I take my bread, and the fleſh which I haue killed for my ſhearers, and giue it to men, whom I know not whence they bee, 1 *Sam.* 25. 11. Thus *Nabal*, and ſo thoſe ſpirituall *Nabals* ſay : theſe are ſtrangers neither of our houſe nor fleſh; and what be they to vs, that wee ſhould ſo much, and earneſtly ſeeke their wealth, by praying for them? And thus, our fathers daughter (the Church) is a ſtranger and of no kinne to ſuch baſtard Iſraelites. Laſtly, they are reproued who brew miſchiefe, that their enemies may drinke it : and ſo plot euills againſt thoſe, againſt whoſe

whose euills they should pray, and pay good for euill, *Matth.* 5. 44. *Rom.* 12. 21. But they are farre from this rule of charitie, who curse their brethren in their persons, or estate: some wish them a heauie death, and that being down, they may neuer rise againe: and for their cattell, their prayer is, they may die of the rot, or goe a way as an vntimely fruit: and for the substance of their house, that it may melt away, as Snow before the Sunne: but some, when they should pray for the Saints, *Eph.* 6. 18. bitterly curse them; onely for this, because they are Saints: so prophane husbands deale with their religious Wiues, and wicked Parents their godlie children; and carnall Ministers with the best in their charges.

But must we pray one for another? it is for instruction, teaching vs, that though they bee our enemies, persecutors, and slanderers

Vse 2.

rers, that vexe vs; yet wee muſt pray for them that God would turne their hearts, though they wrong vs, wee muſt not them, though it lay in our hand to do it, rather, we muſt pitie them, and pray God to forgiue them, as Chriſt and his Martyr *Stephen* did. Chriſt did it, when they were nailing his hands and his feet. *Luc.* 23,33,34. and *Stephen* did it, when the ſtones were clattering about his eares. *Act.* 7. 59. 60. and wee muſt do it, not onely in cold blood, but euen when the wrongs are freſh, and newly done vs. I ſpeake this, becauſe ſome will bee perſwaded, while the iniurie is of ſome ſtanding, to take vp: But not ſo, while they feele the nailes with Chriſt, or with *Stephen*, the weight of the ſtones that flie about them. For luſt of reuenge driues them, as with winde and tide to another coaſt then that of the hauen of peace. But againſt this

luſt

luſt we muſt fight by the ſpirit of loue, which with the cloke of charitie (as farre as it can) will couer all defects. *Pro.* 10. 12. Say then that men haue (much) offended vs, we muſt (much) forgiue them; and, (for a ſigne of loue) pray God to forgiue them: further yet, wee inferre from this doctrine, that if it bee againſt the rule of charitie not to pray for our enemies; it is certainly againſt the rule of it, and of nature not to pray for our friends: and how greatly againſt all rules of charitie and nature, when huſbands, wiues, parents, children, of one blood and of one bed; when they that dwell in the ſame towne, in the ſame ſtreet and in the ſame houſe ſhall refuſe, or bee negligent to do this dutie to thoſe ſo neere vnto them? for, if theſe ſhall not pray one for another, who ſhould? They haue denied the faith who prouide not for their own in temporal things.

1 *Tim.*5.8.and do they keepe the faith, that in ſpirituall ſo faile them?

The reaſon of the diſciples entreating for this woman, followeth.

For ſhe crieth after vs.

THIS reaſon, which the diſciples gaue for their entreating of the Maſter on the Womans behalfe, ſhewes, that Chriſts ſilence did not breed in her (as in many it would) a ſullen and dogged pettiſhnes; which rather (as a little water caſt vpon a Smiths forge) did make the flame of her faith to aſcend vp higher: but cauſed her, as (before) to ſpeake in her faith to Chriſt, ſo now to crie vnto him in it. Chriſt, in that ſilence, had put vpon him the perſon of the deafe Iudge: therefore ſhe gets him by her importunitie, to doe her iuſtice againſt her aduerſarie, the deuill in her

her daughter. *Luc.* 18. 3. 4. In which example, we are taught to importune the Lord in our prayers, and to keepe a good edge vpon them, whatsoeuer our repulses bee. *Iacob* kept his hold, in seeking a blessing, till he preuailed, though with a foile. *Gen.* 32. 26. 31. the shield of Faith, in his hand, he turned euery way as the Angel offered at him. So *Moses* prayers kept edge, and his hands, held vp in them, were steady, till the going downe of the Sunne: till the day failed him, & *Amalek* was destroyed, he gaue not ouer praying. *Exod.* 17. 12. Both of them kept to prayer, till their prayers had done worthily for them. So the Prophet *Dauid* was earely & late at his prayers, waiting for Gods promise. Hee rose with the earely morning to pray vnto God; and his eyes preuented the night watches. *Ps.* 119. 148. Morning, euening, and at noon he prayed, and cryed out in

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in his prayer, making a grieuous noise in it. *Psal.* 55.17. *Daniel* vpon his knees, prayed three times a day, when it was death so to do. *Dan.* 6.10. And *Annah* continued praying before the Lord in his tabernacle. 1 *Sam.* 1. 12. Also, the Apostles precept is; pray continually: that is vpon all occasions, and without wearines, importunately. 1 *Thess.* 5. 17. Christ spent whole nights in prayer. *Luc.* 6:12. & 21.37. and how frequent therein, the night before his passion? *Matth* 26.44 these examples, and the best in Christ, besides many precepts for importunitie in asking, shew that our prayers should neuer turne edge, till they spede in the thing they go about, vpon good warrant of asking. The reasons, it is the onely way of good successe in praying, for, if importunitie can ouercome an vnrighteous Iudge. *Luc.* 18. 6. 7. How much more, the righteous God?

Reasons.

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Secondly, we know not at what houre the Bridegrom will come, *Matth.* 25. 5: Therefore, we must be instant (at all houres) with the oile of faith in our prayers. *v.* 10. Thirdly, to faint in prayer, is the argument of an euill heart, *Hebr.* 3. 12. and to giue ouer, a note of small strength. *Pro.* 24. 10. For, this is a distrust of God, and so a departing from him.

The vse is for instruction, teaching that importunitie in our prayers is a Iewell, worthie to be worn in the heart and lips of all true Christians. It may anger men: but it euer pleaseth God when it is done in sinceritie, without guile: the contrarie hath in it a strong spice of distrust in God; and giues him most iust cause to proceede against such as against those, who hold him false in what hee promiseth, and therfore will not trust him without a pawne. But this is our inbred

Vse

bred ſicknes, and euery naturall man hath it. Euery one (therefore) muſt labour to purge for it betimes, and to ſpend that bad humor, by ſpending good houres with waiting for the promiſe, that keepes our prayers on foot, till hee come vnto vs, to whom wee poure out our ſoules for a hearing. To this our Sauiour hath led way in the parable of that friend in bed, who (though in bed) is raiſed vp by another frends importunitie. *Luc.* 11.8. it was to haue ſome loaues vpon loan, *v.* 5. which (through the borowers ſaid importunitie) riſing, (though at midnight) hee gaue him. So, wee that deſire bread of a better ſubſtance; if we ſhall pray alwayes and not bee weary, *Luc.* 18. 1. that is, continue asking, and not giue ouer; wee ſhall haue it. But ſome are quickly nipt; euery little repulſe goes to their heart: where yet Chriſt prayed with the blood downe his

his face. *Luc.* 22.44. and they that bee his, will ſo pray; and (as hee) not bee daunted for any croſſe-blowes, till the houre come, wherein their father will heare them.

Somuch for the diſciples requeſt, the Maſters ſharp reply followeth.

VERSE 24.

But he anſwered and ſaid, I am not ſent but vnto the loſt ſhepe of the houſe of Iſrael.

CHRIST (before) anſwered nothing: now, he anſwereth in words (ſeemingly) worſe then nothing. For, now hee refuſeth her as not of his charge, or not within his commiſſion; but a ſtranger in the wild of the Heathen, to whom hee was not ſent, and this muſt needs

needs be a ſorer venny then the former, offered at the face of the Faith of a ſad and diſtreſſed Cananite. For, what? Chriſt, (the Sauiour of the world) to make no better an anſwer to his poore Petitioner, then that it was not in his commiſſion to doe any thing for her, how could it but cut to the heart? and yet his anſwere was: *I am not ſent, but vnto the loſt ſheep of the houſe of Iſrael.* As if he had ſaid: the ſtrayes of Iſrael I am to bring home, and not the ſtrayes of the Gentils. And (here) the words of Chriſt ſeem to fight both againſt her faith and hope in a moſt ſharpe incounter: for, here her Sauiour is in ſhew againſt her. If an Angel from heauen had told her ſo, ſhe might haue found a word of anſwere in the word of God: But when her Sauiour ſhall tell her as much with his owne mouth; what ſhall ſhe ſay? what might ſhe think? *Obiect.* But was not

not Christ sent a light to be reuealed to the Gentils. *Esa.* 49.6. *Luc.* 2.42. And was not his saluation prepared before the face of all people? *v.* 31. How was it (then) shut vp in Israel? *Ans.* It is true that Christ was sent to the Gentils: but not then, and when he spake so to the Woman: nor till the partition wall was broken downe betweene Iew and Gentile: nor till both became one in the saluation of God. But to the words themselues, by the lost shepe of the house of Israel, Christ meaneth the 12. tribes of *Iacob*, to whom this word of saluation was sent. *Act.* 13. 26. But, when they put it from them, it came to the Gentils. *v.* 46.47. And where Christ saith hee was not sent but to those of the houses of Israel: his meaning is, that the day of the Gentils was not come, which (yet) was coming; and that yet the light was in the Horizon of Israel. And where

he ſaith he was ſent, (poſſeſſedly) to the Iewes and (impliedly) to the Gentiles; hee ſaith in effect, that he is the ſauing ſhepheard of both by his Fathers ordinance. This is the meaning of the ſentence in whole (not to breake it in any more peeces,) and it ſheweth to whom Chriſt was ſent by his firſt commiſſion, and to whom hee was not ſent yet: the Doctrine of the whole is this; Chriſt is ſhepheard to his loſt ones in the whole Iſrael of his Church on earth: this was typified in *Dauid*, *Ezeck.* 34.23: and is verified in Chriſt; who (therefore) is called the good ſhepheard, that knoweth his, and is knowne of his, *Iohn* 10. 14. for this, hee is in name, the ſhepheard of Iſrael, *Pſal.* 80. 1. and in true effects, one that leadeth *Ioſeph* like a flock, *Pſal. ibid.* that is, the Sauiour of his people, *Matth.* 1. 21. and that ſeeketh out, and bringeth home the ſtrayes

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ſtrayes in the wilderneſſe, *Luke* 15. 4. 5. *Iohn* 10, 11. 16. Further (therefore) his name is, the great ſhepheard of the ſheepe, *Heb.* 13. 20. the ſhepheard and Biſhop of ſoules, 1. *Pet.* 2. 25. the chiefe Shepheard, 1 *Pet.* 5. 4. and the Paſtor which is One, *Eccleſ.* 12. 11. the reaſons: the firſt reaſon ſhall bee from his effects; for he is the Aduocate that ſpeakes for them, 1. *Tim.* 2. 5. and the hoſtage that hath laid downe his life, to ſaue them, *Ioh.* 10. 15. alſo hee hath the words of eternall life, *Iohn* 6. 68. and (therefore) as there is no going from him, ſo there is no comming to God without him, *Iohn* 14. 6. further, he doth all things that belong to a good Paſtor, for hee brings them to their paſture, and leads them to waters of quietneſſe, *Pſal.* 23. 2. hee coates them in his Church, and feeds them with iudgement, *Ezeck.* 34. 16. being loſt, hee

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ſeekes them, and being found, lookes to all their wayes, *v.* 24, 25, 26, 27. hee keepes all their bones, *Pſal.* 34. 20. and not one of them is lacking, *Ier.* 23. 4. *Iohn* 17. 12. Secondly, it was the decree of the Father, that Chriſt ſhould bee ſet for the fall & riſing againe of many in Iſra-
Bleſſed Song el, as *Simeon* in his ~~bleſſings and~~, *Luke* 2. 34. which decree is no idle purpoſe, but a deed of ſuertie: a concluſion in heauen, and ordinance vnder the ſeale of eternitie. Now to be ſent as Chriſt was, for a loſt people (ſuch as we were) what is it but to be the ſauing ſhepheard of them by an euerlaſting decree? Thirdly, our errour was in the heart, without all knowledge of our waies, *Pſal.* 95. 10. and what created thing can heale the heart, or leade the wayes of it, but the Lord of ſpirits and hearts; euen he that made vs theſe ſoules (the Lord Chriſt) who onely is the

hand

hand, that can and doth deliuer from the hand of hel: thither we erred in the first man: & from thence we are brought backe by him, and onely by him that is God and man.

The vse is for instruction: for is Christ the sauing Shepheard of his people and sheepe? then they must be his people & sheepe that will be saued; that is, they must heare his voice, and follow him, *Iohn* 10. 27. or heare and obey, for this is true following: they must receiue his marke and print vpon their hearts, *Cant.* 8. 6. and open to him, *Iohn* 10. 3. 5. for wee cannot looke for saluation, carrying Christ in our hearing onely, much lesse in no hearing; wee must lodge him in the practise of what wee heare, if wee will see his saluation. Swine (therefore) that are alwaies rooting and couetous, must bee made sheepe, and their faces must be to heauen, whose *Vse* 1.

ſnouts are euer in the ground, if they will bee gathered from their errors in death, to the ſaluation of God: and ſo muſt they who being waſhed in the Sacrament, returne to the mire of ſinne, as Swine: and they, who when the pearle of the Goſpell is offered them, treade it (prophanely) vnder their feet, runne grunting from Church, and raile againſt thoſe that teach them, renting them all to peeces, *Matth.* 7. 6. for, (elſe) they are not ſheepe, whom Chriſt will bring with him, but fit Innes for the Deuils to gueſt in, *Matth.* 8. 32.

Vſe 2. Another vſe for inſtruction is this: if Chriſt be the ſauing ſhepheard of his loſt ſheepe, then we are but loſt without him: when the Diſciples were vpon the ſea in a great tempeſt, the ſhip toſſed with windes, and (almoſt) couered with water, they cried ſaying; *Maſter ſaue, we periſh,*

Matth.

Matth. 8. 25. This is our case, and in this case as men readie to perish vpon the sea of this world; and confessing so much except Christ bee in ship with vs, to saue vs, we must crie vnto him, praying him to be neere in his saluation, that wee perish not; so did the Disciples in a storme vpon them; and so should we in all stormes of trouble: that wee may doe so, wee must feele our losse without Christ, and feare our destruction, not hauing him: for, Christ came to saue that which was lost, *Matth.* 18. 11. therefore not lost in our owne sence, not saued by him: and what vse of physicke in a sound body? *Mat.* 9. 12. Christ preacheth libertie to prisoners, *Luke* 4. 18. if therefore wee be not prisoners in the chaine of our sinnes, nor sensible of so much, what need any libertie? what need any healing of a broken heart, where none are

broken-hearted? before a wound be made, what need of oyle or opening, *Luke* 10. 34. the broken and contrite in ſpirit are for Gods cure, *Pſal.* 51. 17. when we are at the worſt, and (vnfainedly) deſire better, wee are fit for Chriſt, alſo being burdened and heauy laden with ſinne, wee are in caſe to come vnto him, who hath promiſed to eaſe vs, *Matth.* 11. 28. Let vs remember this, when our ſinnes are a burden too heauy for vs to beare: for the ſinnes that truely grieue vs, ſhall neuer hurt vs: and when our whole worke is caſt downe, then is Gods time to build vs, *Pſal.* 51. 10.

Vſe 3. A comfort to poore wandering ſheepe: for being poore and loſt, they haue a ſhepheard that will ſeeke them: which made the Prophet, who had ſtayed like a loſte ſheepe to ſay: ſeeke thy ſeruant, *Pſal.* 119. 176. Men will not bee troubled for their

their way, that haue a good guide; and what need wee who haue such a Leader? though the wolfe and Beare with the roaring Lyons of the world waylay vs, Christ will conduct vs in the way, where no beast can come that is hurtfull, and seekes our destruction, *Esay* 11. 9. 16. If wee will goe a long with him, wee shall goe safely by the way, and (where others fall, or are snared) our foot shall not stumble, nor be taken, *Pro.* 3. 23.

The Womans beating backe of the former sharpe replie followeth.

VERSE 25.

Yet came she, and worshipped him saying; Lord helpe me.

CHrist hath twice (now) refused this woman in her petition for her daughter and

her selfe, yet will shee not be put by: his compassions might seeme to be shut vp against her, but she hath the key of them in the faith which (with *Abraham*) against hope, beleeueth in hope, *Rom.* 4. 18. and though his last answer had a very hard shell; yet loath to lose so sweet a kernell for the labour,) shee sits down in great humilitie, crauing the help of Christ for the opening of that mysterie, which (as too hard a shell for a beginner in the Gospell, or child whose teeth are not all, or but newly come) she was not able to pierce into. And therefore, where shee saith with worshiping, *Lord help me*, it is in effect, as shee had said; I will not reason with my Lord in point of argument, nor take vpon me the skill to vntie so hard a knot as his blessed hand hath knit; therefore, with falling downe low at his feet in worshipping; I beseech my *Lord* to

helpe

helpe me : a ſhort prayer, and very paſſionate; for her ſoule was troubled, and ſhe could not ſay much; yet would ſhee not giue ouer the hold that her faith kept, nor beleeue any thing againſt her owne ſaluation: For, Chriſt had ſaid in the letter of the word, that hee was ſent (to meet by ſpeciall commiſſion) to the houſes of Iſrael, not to a Cananite: from which example or miracle of rare faith, wee learne, that Chriſtians muſt admit of nothing, (in the ſharpe excercile of their faith) to the contrarie of their ſaluation: though Satan bee objector, or corrupt feare, taking part with him, yet (againſt both) they muſt hold faſt their ſaluation; yea, though the letter of Scripture ſhould ſay, they cannot bee ſaued, yet they muſt not receiue it into faith, but examine that Scripture by other Scriptures that ſays or may ſay otherwaies: and here they muſt hold

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hold the generall promise against all barres: the cleere phrase must be heard before that, which is in a cloud: to bee short, they must breake off all disputes with Satan, and their owne vnquiet hearts, and say: why art thou cast downe, O my soule? and why art thou so vnquiet within me? yet hope in God, *Psal.* 42. 11. & 43. 5. after they must turne in to God: * bleeding heart, and * weeping eyes, and say with *Hezechiah* in his lamentable song, O Lord I am oppressed, vndertake for mee or ease mee, *Esay* 38. 14. At any hand, (hauing faith in God) they may not for any thing distrust his saluation. *Abraham* would not giue his saluation for lust, though hee was to offer vp that earnest of it that God had pledged to him in *Isaac*, the seed of promise, *Gen.* 22. 3. *Rom.* 4. 18. The Apostle S. *Paul* was perswaded, (and this must bee our resolu-

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resolution) that neither death nor life, nor Angels (the euill you must thinke, for the good will not) can or shall separate vs, (as it could not him) from the loue of God, which is in Christ Iesu our Lord, *Rom.* 8.38. 39. the same Apostle would not giue away his saluation, because so great a sinner; but takes faster hold, because Christ came to saue sinners, of which hee was chiefe, 1 *Tim.* 1. 15. so, the father of the child that had a dumbe spirit, though of little faith when hee came to Christ, (for hee said, If thou canst doe any thing, helpe vs,) yet hee would not lose (euen) that little faith which hee had; but crying with teares, said: *Lord I beleeue, helpe my vnbeleefe, Marke* 9. 22. 24. *Iob* would beleeue euen beyond death; for, though the Lord would kill him, he would trust in him, *Iob* 13. 15. *Iob* knew by his faith, that hee that takes

away

away life, is able to make to liue; hee knew the cup of despaire to be the cup of death, and did feare it as much as man would to drinke poyson. And thus we see, that wee must maintaine our saluation against all obiections of Satan, the litterall Scripture, or our own misjudgements: for, so did this woman, (a woman of excellent faith,) who had many sore skirmishes, which shee endured: being scarce warme in the Gospell, a very cold blast began in her face, & welcom'd her to Christ: her Physicion (seemingly) gaue her ouer: the courteous Sauiour answered nothing, and when he spake it was no better than if he had said nothing: the Disciples entreated for her, but to no purpose; and Christ said (speaking to the eare) that hee might doe nothing for her: yet this woman would haue no nay: for reposing on Christ in the generall promise, she doup-

ted

ted not but hee would make good what hee had ſpoken, though ſhe knew not how: and ſhe had reaſon for it: for God wil not go from his word; he wil neuer denie himſelfe, 2 *Tim.* 2. 13. the reaſons why Chriſtians muſt beleeue nothing in barre to their ſaluation, are; For firſt, it is an iniurie to God who hath decreed it, whoſe promiſes are all yea, and (in him) Amen, 2 *Cor.* 1. 20. Secondly, it is a wrong done to the ſufficiencie of Chriſts bloud, that was the price in their redemption, 1 *Pet.* 1. 19. And thirdly, it teareth the ſeale which the ſpirit hath ſet vnto their ſaluation: for after they beleeue, they are ſealed with the holy Spirit of promiſe, *Eph.* 1. 13. a ſecond reaſon: they that caſt away their hope for ſaluation, and caſt not anchor there, doe wilfully damne themſelues; hauing neither the life of repentance in them, nor the new life

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life of one borne to God: Christians must not doe so, and true Christians will not. Thirdly, they must beleeue the word that saith; *Whosoeuer beleeueth*, that is, with repentance, and in a holy life, *shall not perish*, *Iohn* 3. 16. Now, beleeuing so, and being such, how can they beleeue against their saluation, and not discredit the word that saith otherwaies?

Vse 1. A reproofe of their too great feare, who hauing liued orderly in the Gospell, and hauing been sorry with a godly sorrow where they failed, or did otherwaies; do (for all this) in their feare ioyne with Satan to put out their name, where God hath written it, who hath written it in the booke of life: to whom I say, by the word of the Lord, that they should rather labour their owne comfort, and reioyce that their name is there, *Luke* 10. 20. *Phil.* 4. 4. *Obiect.* but they will say, how

how ſhall we be aſſured that our names are written in heauen? if we knew it, wee ſhould bee glad indeed: *Anſw.* I anſwer, doe ye loue the brethren, that is, the godlie? and doe yee know that yee loue them? this is a token (and well fare a good token) that yee haue paſſed from death vnto life, 1 *Iohn* 3. 14. doe yee hate ſinne, and loue righteouſneſſe? though yee doe the euill ye would not, and not the good yee would, (it was a principall Apoſtles caſe, *Rom.* 7. 19.) the ſeed of God is in you, and yee grow into heauen, 1 *Iohn* 3. 9 Doe ye ſtriue to the purification of heart, and cleannelie of life? your hope is authenticall; for, as hee that hath this hope, muſt purifie himſelfe, as God is pure, 1 *Iohn* 3. 3. ſo hee that doth ſo, may well hope (with a ſeeing hope) to bee ſaued? Doe yee aſcend vp by ſtaires (in your ſelues) to the election of God? and

and can yee finde the ſteps of it in your effectuall calling in the Goſpell, in your holy conuerſation in it; alſo in your ſpirituall Sonneſhip, which is your adoption in Chriſt? can ye truely ſay that yee are called, that yee are ſanctified, that ye are Sonnes, and ſo iuſtified? ye are Gods elect ones, and ſhall (moſt ſurely) bee glorified? *Rom.* 8. 30, yee know the commandements: but doe ye worke at them dayly in your obedience by killing ſinne, and quickening grace: if ye doe theſe things ye ſhall ſoiourne with God in his temple on earth, and dwell with him in his glorious Temple in heauen, *Pſals* 15. 1. and further, doe yee make your calling and election ſure 2. *Pet.* 1. 10. it is ſure in God, but doe yee make it ſure to your ſelues by infallible ſignes, and true effects of grace? if yee can doe ſo, your ſaluation is ſure enough, though

though neither ſignes nor effects bee free from weakneſſe; for what hath perfection here but ſinne? finally, doe yee beleeue the generall promiſe in the word with true (though imperfect) application? hee that will bee ſaued muſt beleeue in the Sonne of God to his ſaluation, *Iohn* 3. 16. and hee that ſo beleeues, knowes himſelfe to be vnder the generall promiſe, and one in the generall pardon comprehended: and therefore dares to applie it as particularly, as if hee ſaw his owne name written in it: for, ſo euery Priſoner at the barre (when any generall pardon is out) will bring it home to himſelfe in his owne particular caſe. Now, what common Priſoners at mans barre doe: ſhall not beleeuing, and truely humbled Priſoners in ſinne, doe before the barre of *Iehouah*? or will euerie malefactor (condemned in barre of

of iudgement) pleade the generall pardon for himselfe, and shall a iustified, that is pardoned sinner doe lesse; and not make the generall promise to beleeuers, particular to himselfe? this is too much feare, and here reproued. Men will bee captious with offence, in other cases: and may not Christians without offence, in this case, take *Iacobs* hold, and say to God; I will not let thee go, except thou blesse mee, *Gen.* 32. 20. *Benhadads* seruants could take diligent heed to the words of the king of Israel; and when he let a word fall to their Masters aduantage, they were captious enough: hee called *Benhadad* his brother, 1 *King.* 20, 32. and they straight had it by the end, and said: thy brother *Benhadad*, *v.* 33. Christians beleeuing rightly in God for saluation, should doe likewise: they should holily catch for them-

themſelues, as *Benhadads* ſeruants for their Maſter, euery aduantage in the word, that may make for their better ſtay and reſt vpon Gods ſaluation. In the word, Chriſt is ſtiled our brother, *Heb.* 2. 11. we ſhould here applie (and wee may without preſumption) and ſay: our brother Chriſt, or Chriſt my brother; for Chriſt is brother to beleeuers: and therefore to mee a beleeuer. Indeed in the ſharpe brunt of the ſpiritual croſſe, it is hard; rather impoſſible to the fleſh of a much deiected Chriſtian to vſe this boldneſſe to wards God: and ſome (whoſe voices in their feare, haue argued great diſtempers within,) haue reaſoned rather againſt (than with any) hope and ſaid: that Chriſt (indeed) came into the world to ſaue ſinners; but not ſuch ſinners as they are, ſingling out themſelues: and as *Iſaac* ſaid: here is fire and wood, but

where

where is the Lambe for ſacrifice? *Gen.* 22. 7 ſo theſe, in their haſte haue ſaid: here's hell (ſure enough) and wood enough to it in the infinite treſpaſſes of our life; but where is the ſacrifice for ſin: but to ſuch I ſay, though they ſee not the Lambe, appointed for ſacrifice (as *Iſaac* ſaw nothing for ſacrifice, when his father was about to ſacrifice him) and though their eies miſted (for the preſent) with blind diſtruſt, they cannot ſee ſo farre; yet when the ſtorme ſhall begin to take vp, they ſhall ſee cleerely with *Abraham*, that *Iſaac* [redacted] may bee offered vp) muſt liue; and that Chriſt (the Lambe ſlaine for them,) is the ſacrifice that will ſaue them from the hand of death: for, to thoſe that are in him (and all right beleeuers are) there is no condemnation, *Rom.* 8. 1. To conclude, whatſoeuer thy temptations are, or may bee; truſt ſtill in

* who in a Sort

in God, and say to thy soule (as the Prophet to his) *wait vpon him, Psal.* 43. 5.

A comfort to true Christians greatly humbled by their sinnes. For, if they must beleeue nothing to the contrarie of their saluation; what is it that can discourage them, seeking Christ in true repentance? for, now their head is kept aboue water, or, beeing readie to sinke, there is a hand out to receiue them. *Matth.* 14. 30. 31. And here, it is as true, as worthie of all acceptation, that Iesus Christ came into the world to saue sinners. 1 *Tim.* 1. 15. then, though we be sinners, (so we be penitent, and heartily sorie that we haue sinned;) either Christs comming into the world, was to no purpose, or it was to saue such, and then, why should there be any staggering? though our sinnes bee great: God is greater that hath forgiuen vs, all our sins. We cannot haue mo sinnes, (or more

Vse 2.

more hainous) then *Manasseh* had: yet, when hee greatly humbled himself before the Lord, the Lord was entreated of him. 2. *Chr.* 33. 12. 13. This Woman had but the general promises, contained in the word of the old Testament, and yet beleeued. We haue more: for, the anker of our Faith hath two vnchangeable rests to beare vpon, as the promise of God, and his oath; *Heb.* 6. 17. 18. and shall wee bee faithles? or, shall we beleeue any thing against that which is so surely ratified, and by two such witnesses in heauen? can God be false of his word, or forsworne? he hath said, whosoeuer beleeueth, and is baptised, shall bee saued. *Marc.* 16. 16. Thou (therfore) that doest beleeue, and hast beene Baptised, must be saued, or God must crack his word. But (as was said,) he cannot denie himselfe, his word and deed are one: and, for any to beleeue any thing against

against his saluation, is to make question whether God bee Almighty and true, and whether his word shall stand, or ours. But, heauen and earth may passe, the word of God shall not passe. *Matth.* 24. 35. In this case therefore, what shall let, that Gods promise should not take the effect in iustified mans saluation, through faith? *Rom.* 4. 14. 16

Quest. But was it not great presumption in this Woman to beleeue against Christs expresse word? *Answ.* She beleeued not against it in the true sense, but in the letter, which seemed, but was not against her. She denied not his words, onely she demurred vpon them, as *Abraham* beleeued Gods word of promise concerning *Isaac*, though that same word commanded *Abraham* to offer and kill him. *Hebr.* 11. 17. 19.

More distinctly, and particularly, wee may consider in this

Womans humble request two things: as, the person to whom she makes it, and the thing for what. The Person is Christ the Lord: but why not to his disciples? and why not to him by them? the reason was: her faith, being a true faith, set her a better and a neerer way: and that was directly to Christ, and not about to, or by the creature. The Lords prayer (the text & mother of all true prayer) directs to none but to our Father in heauen. *Matth.* 6.9. In the old Testament the call is vnto God: the text saith, & that in the word of *Iehouah*; call vpon me. *Psal.* 50. 15. In the new Testament, we haue the same directing precept for comming to God in our prayers, no other spoken of: for Christ saith to all in necessitie; come vnto me. *Mat.* 11.28. that is, to him, who is our God, and deliuerer in troubles; and who can (and onely can) ease vs of them. Therefore, the lost

Doct: 2

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Sonne (in that parable by *Saint Luke*,) came to his Father, not to his fathers Hindes. *Luc.*15.18. 20. In all the Psalmes of *Danid* (which are Psalmes of prayer) we finde neuer a Ladie Psalter: they are (all) directed as incense to God. *Psa.*141.1.2. To whom did *Moses* and *Aaron*, among Gods Priests pray, and *Samuel* among his Prophets? it is said; these called vpon the Lord, and he heard them: others could not heare them. *Psal.*99.6. The reasons. Prayer to God, is a part of Gods honour, which glory hee will not giue to another: *Esa.*42. 8. It is his seruice and worship, and wee must onely serue and worship him. *Matth.*4.10. Secondly it is a vaine thing in our troubles, to call vpon those that cannot help vs; that cannot heare vs. Now, none can, in that ease, help vs but God, nor heare vs but hee; the Angels know not our thoughts, and the Saints are farre

Reasons.

from hearing vs: *Esa.* 63. 16. Thirdly, the Obiect of faith must be the subiect of prayer : but in God onely we beleeue; and therfore to God onely must we pray. *Rom.* 10.14. Fourthly, & besides, it is a folly to call vpon any name but the LORDS in prayer. For, what need two labours, when one will doe? and who will goe about, when hee may directly goe forward? going to Saints, or Angels, we goe about : but goe directly forward, when we goe to God : againe, going to God, wee saue the labour of going to any other : and shall wee spend labour against Scripture and Religion, where wee may saue it to Gods honour, and cannot leuie it but to his reproch,? for, (then) wee call into question his power, or truth?

Vse I A reproofe of those who (much vnlike this woman) do not in the day of their trouble, call

call vpon God that bindes them, but vpon those, (or those first and rather) that are standers by, as the Saints that can neither heare nor helpe them: there is but one Mediatour, or Master of request betweene God and vs, the Man Iesus Christ: 1 *Tim.* 2. 5. and Popish aduocates are put out of office by one that is able perfectly to saue all those that come to God by him, *Heb.* 7. 25. Hereupon the primitiue Saints concluded their prayers, neither by *Peter* nor *Paul*, neither by the virgin *Marie* or other Saint, but by Iesus Christ. Papists tell vs that it is presumption to come first to God: but is it presumption to doe as wee are commanded of God himselfe (as wee heard) *Eph.* 3. 12. *Heb.* 4. 16. and of Iesus Christ? Was *Dauid* in all his pœnitentiall prayers, in which hee came to none but God, presumptuous? *Ps.* 6. & 32. & 51.

& 51. was the contrite Publican, *Luke* 18. 13. the confessing prodigal, *Luc.* 15. 25. & the humble Centurion, *Matth* 8. 5. 6. presumptuous? and did a whole cloud of holie persons, men and women enter presumptuously, who entred so? rather they had entred presumptuously, if they had taken another way. If the King should say, let no man dare to present any request to mee, but in the hand of the Prince: were it not presumption to offer our requests in any other hand? God hath said, *This is my beloued Sonne*, (speaking of Christ) *by him pray vnto me*; *Iohn* 16. 24. and can they bee innocent, and not offend presumptuously, that doe otherwaies? the presumption (then) is in Popish prayers, made in the name of Saints, not in ours that acknowledge no man but Christ in all we aske. But they say (who commit this sacriledge in their

Saints

Saints prayers) that as men come not to earthly Princes but by meanes & friends about them: so neither should we to God without mediators: to which it is answered by the whole Colledge of our Diuines, the reason is much vnlike and that there is a great disparison betweene our comming to God, and to earthly Princes; for earthly Princes haue need of a Remembrancer: so hath not God, before, and vnto whom all things are present, *Psal.* 111. 5. earthly Princes may bee put in feare; but God feares no man, *Prou.* 21. 30. earthly princes cannot heare all themselues, either because they will not, or because the affaires of the throne will not suffer them: but Gods eares are open to all that call vpon him, though all speake together and at one instant, *Psal.* 34. 15. & 139. 7, 8, 9. earthly Princes sit vnder state, and men may bee too base

to come vnto them ; but here poore *Lazarus* may come as ſoone, and as welcome, as the greateſt hee in Chriſtendome, *Luke* 16. 22. and there is no reſpect of perſons with God, *Iob* 34. 19. and (to be ſhort) earthly Princes (if they were too open) might fall vnder the hand of ſome villaine: but what hand can reach him that dwelleth ſo high in heauen? and ſo wee ſee that it is not with God as with Princes: but ſo much is written in bookes againſt this ſacrifice of Saints prayers, that I need not to bee vpon it any longer. But ſome (not Papiſts) in their affliction, goe not the kings way, but another backe-way to witches, and witches children for helpe, as did *Saul* and *Ahaziah*, 1 *Sam.* 28. 7, 8. 2 *King.* 1, 2: This woman came directly and onely to Chriſt for her daughter; and therefore that which commendeth her, reproueth theſe: but

but this was ſpoken of before.

A comfort to the godlie in all their troubles: for they haue one (ſuch an one as this woman ſought and found) to flie vnto. Now if the King bee our friend, what need we to feare, becauſe an ordinarie man is againſt vs? if the Iudge fauour thee, what can the ſimple countrie-man do againſt thee? God (aboue all) being with vs, what need we to care how many, and how great they bee, that are againſt vs? *Rom.* 8. 31. if men faile vs, our comfort is, wee may goe to him that will neuer faile, *Heb.* 13. 5. this is the beaten way of the Saints in trouble: they that haue held it, neuer repented: and you may write, *probatum eſt*, (as Phyſicions vpon proued medicines) that this courſe or way to God, in miſerie, is your ſure and onely way to proſperity and peace: this way our fathers walked in: for they called vpon God in their *Vſe 2.*

distresse, and he deliuered them: and being found in this way, we cannot bee lost in any trouble.

The womans request was short, but pithie, full of power, and from a troubled spirit; and because from it, it was better welcome to him that despiseth not; rather greatly respecteth a broken heart, *Psal.* 51. 17. *Esa* 61. 1. *&* 66. 2. From whence wee may gather that acceptable prayer standeth not in the power of words, but of spirit: for, where there is a floud in the heart to bring it to God, no matter though there bee an ebbe of words and phrase in the tongue. Christs prayer in the garden was short, but of great power, *Matth.* 26. 39. 42. 44. also the Publicans prayer; *God be merciſull to me a sinner, Luke* 18. 13. was more in spirit than in words. And what expressions were there in *Moses* crying prayer? *Exod.*

Doct. 3

14.15. ſo farre at that time, from all force of words, that a word was not heard to come from him, which is not ſpoken to condemne long prayer, neither zeale in prayer that makes it to breake out into a fire of words: for, long prayer is ſometimes neceſſarie, as at a publike faſt, and neuer amiſſe: when the troubles of the Church, and good occaſions otherwaies giue it length. Chriſt made longer prayer than that he taught, *Matth 6 9 &c.* & ſometimes ſpent the whole night in prayer. Yet prayer is not in length, or excellencie of words, for the power of it, but in ſpirit, and in an humble heart. The reaſons. Long and eloquent prayer may want a heart without which it is but as the ſinging of a Nightingall; pleaſant in the varietie of ſweet voices, but without any ſoule. Now the prayer that wants a heart (how curious ſo euer in well ſet words) wants that.

Reaſons.

that should commend it to God, as a reasonable seruice, pleasing him, *Rom.*12 1. where (yet) short and plaine prayer comming from a broken heart, or heart (as it were) bruised betweene the wall and doore, because of sinne, is the sacrifice of God, or a seruice of acception. Secondly, the prayer of faith is preualent and effectuall. *Iam.* 5. 16. but (as it was said of the true Circumcision, *Rom.* 2. 29.) such prayer standeth not in the letter, but in the heart: sound faith can doe much with God without oratory, or long prayer. The Pharises made long prayers, but with what praise, when (not zeale of God) but a couetous heart enlarged them? *Matth.* 23: 14.

Vse 1 A comfort to Christians of short memorie, and of as vnreadie inuention: such cannot power out their mindes to God in such a fluence, as they wish, and

and ſome can: but God will take their ſhort wiſhes in good part, comming from a minde willing to doe more, if it were able: where Chriſtians muſt not ſtriue in full and large prayer to outgoe thoſe, who farre outreach them in their faculties of memorie and quicker invention: for, here, as in giuing of almes, ſo in prayer, euery one muſt doe as he is able: and it is accepted according to that a man hath, 2 *Cor* 8 12. euen ſhort prayer by way of ejaculation, (when a troubled ſoule wingeth it) flieth beyond thoſe viſible hauens, and aſcendeth vp to God: in the eare of the Almightie it is eloquent and materiall prayer: yet ſuch muſt take heed that no loue of gaine, or more of pleaſure than of God take them away from larger offices in prayer, or that a lazie minde doe not contradict it.

A reproofe of that ſtage like ſeruice *Vſe 2.*

ſeruice in the Papacie, which ſtandeth vpon length and filling of time, and (no way) vpon godly deuotion, which is in the Spirit: ſuch thinke that they ſhall bee heard for their much ſpeaking, *Matth.* 6. 7. but they cannot ſo charme God: it is the well tuned heart, not the noiſe of words, that maketh ſweet muſicke in his eares: bodilie exerciſe is to him as ſwines fleſh, *Eſa* 66. 3. not onely vnprofitable, but odious, 1 *Tim.* 4. 8. Let them conſider, who tell their prayers vpon their beades, and giue them in by number, when they pray priuately to God: and let them conſider, who in their publike ſeruice to him runne ouer ſo many *Pater-noſters*, ſo many Creedes, and *Aue's*, which they neither vnderſtand, nor (for two of them) fitly applie to prayer: fiue words with the heart, are better than fiue thouſand of that wordly Synagogue,

where

where is neither faith nor heart, 1 *Cor.* 14. 19.

What this woman prayed for, followeth.

Lord helpe me,

THat which this Woman prayed for in expresse termes, was the dispossessing of her daughter vexed, as we heard: but more is included, as his hand of helpe to the saluation of both: for, what can bee lesse intended, by such a faith as shee had: besides, the next venie, giuen and auoided, shews as much: and so it is as much as if shee had said: whether I be a [redacted] or no, this is sure that lost I am, and in no possibilitie to returne, except thou (Lord) seeke thy seruant; which is the case of my daughter also: O (therefore) seeke and helpe vs, or bee mercifull vnto me, and throw out my daughters deuill: so much is not ex-

k sheepe,

preſt, but vnderſtood; and ſo farre her prayer of faith carried:

Doctr. the point is, Chriſt is helper to thoſe that ſeeke him by faith: therefore is hee called the Saniour of thoſe that truſt in him, *Pſal.* 17. 7. and ſo much is confeſſed by *Dauid* in his Pſalme of complaint, where hee ſaith: *Our fathers truſted in thee, they truſted, and thou didſt deliuer them*, *Pſal.* 22. 4. and (ſo) wee ſee, where faith is leader, deliuerance will not bee farre behinde: when God was readie to take away the rebuke of his people; *Eſa* ſaith, that men ſhould ſay, this is the Lord, we haue waited for him, and he will ſaue vs, *Eſa* 25. 9. when all ſtrings faile, this will hold, which the Apoſtle truſted vnto, as to a ſure one indeed; *I* know in whom I haue beleeued, 2 *Tim.* 1. 12. as much as if hee had ſaid, if the worſt come, hee whom I haue truſted with all, will be my ſure keeper: the ſame

Apoſtle

Apoſtle laboured, that is laboured worthylie, and (yet) was rebuked: howbeit, truſting in the liuing God, it was no trouble to him, for hee knew that God, in whom he truſted, would bee his Sauiour at the laſt, 1. *Tim.* 4. 10. And thus it is plaine, that Chriſt (the Lord) is helper to all that ſeeke him by faith: the reaſons; the promiſe made to ſuch, *Mat.* 11.28. & who euer were confounded that truſted in him, *Pſal.* 22. 5. Secondly, his readines to help in ſuch caſes, doth promiſe no leſſe: for, euen when men ſcarce dare truſt him; as in the example of the Leper that worſhipped, *Matth.* 8.2,3. he pardoneth the nfirmitie of their faith, and helpeth them: how much more when they truſt him with all? euen men in whom there is not a drop of that goodneſſe, which in God is ſea-full, will not faile thoſe that truſt in them. Thirdly, (therefore) all places of refuge

Reaſons.

fuge were figures of Christ, and fingers to him; and hee takes away all refuge, that in trouble, he may bee the refuge of all that trust in him.

Vse 1. The vse is for instruction, teaching that if in our troubles we be not deliuerered, the fault is in our selues: and this, because we trusted vnto our selues too much, & trusted not in God that would haue saued vs: or we waited not on him in obedience, and with faith, but made too much haste, not tarrying the time till hee would come to comfort vs: and what maruell that wee perish from the saluation of God, when we runne out, and in nothing keepe the path of life?

Vse 2 An admonition (therefore) to Christians, with this Christian Cannanite, to wait for Gods goodnesse and truth in the way of faith, with repentance: for, God must see our amendment, if we will see his saluation; if we will

will haue helpe from him, wee muſt doe reuerence to him: and we muſt bee as this woman was, ſtrong in patience, and nothing in our ſelues, if wee will reape fruit from our patience, and bee ſomewhat in him. This woman, as low in heart as in bodie, waited for Chriſts helpe, & (after one replie more) had it with aduantage: ſo ſure it is, that the poore ſhall not alway be forgotten, nor their expectation periſh for euer, *Pſal.* 9. 18.

Chriſts third replie, that which cut indeed, followeth.

VERSE

VERSE 26.

But he answered and said, it is not meete to take the Childrens bread, and to cast it to dogs.

SAint *Marke* readeth Christs answer thus: *Let the children first bee fed, or filled, Marke* 7. 27. and so supplieth what S. *Matthew* hath not: as much as if he had said; what may bee hereafter, yee shall know, but your houre is not yet, and yee come too soone: where he doth not simply reiect her, but for some time, and without quite cutting her off, suffers her to hang still by some threed of hope vpon him: for hee doth not tell her that shee should neuer haue any feeding from him, but that she should not yet: as appeares in the text, that doth not altogether denie to giue what the woman

man asked, but onely puts her to her attendance for it: where wee learne, that Christ doth not trample vpon those that are downe, but rather reacheth them his hand to rise by: hee will not take the weake Christian at the worst, but tells him how to recouer, when through anguish of Spirit, his soule is in perplexity. Hereupon *Esay* saith, that the Lord will not contend for euer, or be alwaie chiding, *Esa* 57.16. his reason was, lest the spirit should faile before him: that is, lest in stead of breaking his children, to their amendment, hee might breake them to destruction: so they might die vnder the wound: and that were in curing the disease, to destroy nature. In the 125. Psalme, verse 3. wee reade, that if his rod in the hand of the wicked, or kept in his owne hand, should still rest vpon the lot of the righteous, or neuer cease to lash and gaule them,

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them, that (then) it would make them desperate, or full of impatience; which is meant by the putting forth of their hands to iniquitie: as if they should iudge it all one to be wicked & godlie. Further, Christ is said to bee touched with the feeling of our infirmities, *Heb.* 4. 15. that is, to be one that pittieth our infirmities, and hath vs in his heart to doe vs good: therefore, hee said to *Saul* when (like a Basiliske) with his breath, he sought to kill all that were of his way, *Saul, Saul, why persecutest thou mee?* *Act.* 9. 2, 4. The head in heauen, could not abide that his foote on earth, should be troden vpon: and so wee see, that Christ is tender toward his weake Saints, and far from thrusting the weakest to the wall: the reasons; Reason (for our parts) there was none: but seeing that God (out of loue) had made Christ, (his Sonne) the mediatour, he was to be

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be faithfull, *Heb.* 2. 17. and one part of his faithfulneſſe, was, to binde vp the wounds of his ſicke members: and hence it is that hee ſhed teares for thoſe that ſhed his bloud, *Luke* 19. 41. Secondly, it was put in his commiſſion, that he ſhould heale the broken hearted, *Luke* 4. 18. now, to heale is to cauſe health, not to make ſicke with incurable bruiſings. Thirdly, theſe ſweet names giuen him by aſſigment from his Father; as the name of a Lambe, *Iohn* 1. 29. of a henne, *Matth.* 23. 37. of a husband, *Eſa* 54. 5. *Gen.* 31. 32. of ſhepheard, *Pſal.* 23. 1. and brother, *Heb* 2. 11. ſerue to teſtifie how much hee is to vs in the gentleneſſe and naturalneſſe of his loue.

Vſe 1. In the vſe of this, a Chriſtian with comfort may arme againſt deſpaire in many bruiſings. It is Chriſt, and what cauſe of feare? It is I (ſaith Chriſt to his trembling

bling disciples,) *bee not afraid, Matth.* 14. 27. so the Angel (speaking to the women that came to the graue) said: *Yee seeke Iesus that was crucified feare not, Matth.* 28. 5. therefore, though thou be a reed, and (not whole, but) bruised, yet bee of good comfort, come in thy bruised reed, to Christ, (who calleth those that are heauie laden, to come to him, *Matth.* 11. 28.) and in steade of breaking, hee will heale thee: and (now) is Christ so mercifull as not to breake vs: let vs not bee so vnmercifull to our selues, as to breake our selues by dispaire.

Vse 2. This may be a lesson to Ministers, and the stronger Christians, teaching them how to behaue themselues toward the weaker sort: and that is, to beare their burthens, *Gal.* 6. 2. and not to lay more vpon their backes, when they haue enough, or more than enough already.

One

One ſaith well, that Satan ſetteth vpon men when they are weake, as *Simeon* and *Leui* vpon the Sichemits, when they were ſore, *Gen.* 34. 25. But Chriſt will not breake this woman, though a bruiſed reed, but puts her in heart, and giues her hope, *Eſa* 42. 3. ſo contrarie are Chriſt and Satan. A Miniſter ſhould deſire rather to binde vp a ſicke ſheepe, than to wearie a hundred curres; that is, rather to cure the wounded in ſpirit, than to ſpend labour vpon hardned ſinners: for, indeed the preaching of Chriſt to the bruiſed in heart, is of more conſequence, than the thunderings of iuſtice againſt a hundred Refractaries that care for no rebuke: the latter is to be done; but the former in no caſe to bee omitted.

Further, S. *Marke* bindeth that with a (for or) note of a reaſon, which is not ſo bound in by S. *Matthew*, but ſimply ſet downe,

and without ſuch dependance: for he ſaith onely, that Ieſus anſwered and ſaid: *It is not meet*, or *good, &c.* both haue one meaning and end, which is to ſhew, that it is no meet or honeſt thing that any whelpe of Canaan ſhould preſume to ſit at table with the children of the houſe; and here he giues the dead blow: not onely reiecting her, as one of the heathen without the wall, but as ſprung from the worſt of the nations, the Canaanites: firſt, he anſwered nothing, and (then) from the womans purpoſe, now he ſtrikes at the head, telling her, that he may not doe that, which is neither good, nor comely, nor honeſt: a ſore veny to bee warded, but by a ſtrong faith indeed; & therfore as *Ioſeph* fared with his brethren before hee would open himſelfe vnto them, *Gen.* 44. 15. & 45. 1,2,3. 16. 17. *&c.* ſo doth the true *Ioſeph*, that was ſold into the hands

hands of ſinners, deale with a pitiſull plaintiſe here: for, hee ſpeakes roughly to her, and in the whirlewind; or ſo as ſhee might ſeeme to bee much worſe after ſhee had prayed vnto him with a lamentable crie than before; yet the laſt makes the amends for all: Chriſt tells her who he is (as did *Ioſeph*) and opens himſelfe to her ſingular conſolation. And ſo we ſee, that God doth (ſometimes) anſwer roughly, where hee meanes not to denie; thus God held *Dauid* to hard meate, not anſwering as hee expected, but ſo as in his owne ſence, hee ſeemed, and feared as one vtterly caſt off, *Pſal.* 77. 7, 8, 9. but was not, *v.* 10. 11. he ſaith will the Lord caſt off for euer? *v.* 7. long hee had beene off, and therefore hee ſo ſpeaketh: yet *v.* 10. hee confeſſeth his infirmitie, or want of faith in ſo ſaying: and here God quickened his hope, and let him

Doct: 2

ſee where hee was : his long night made him to thinke it would neuer be day : but though great darkneſſe was vpon him, yet he remembred the perpetuall couenant of day and night to Gods ſeruants ; and when hee looked vp, he ſaw it. In another Pſalme, the people after their returne our of captiuitie, prayed mightilie to God vnder his heauie diſpleaſure, which vexed them long : aud therefore they ſay, *wilt thou be angry with vs for euer*, *Pſal.* 85. 5. ſo great was his anger, and ſo terrible in effects, that they thought it would neuer be better : yet theſe were the people of his loue and neere ſaluation, againſt whom he ſo fretted, and for ſo long, *v.* 9. 10. and they were his people (whoſe prayers he heard) againſt whoſe prayers he was ſaid to be angry, or to ſmoke againe, *Pſal.* 80. 4. the like we reade in *Pſal.* 89. 46. the words are, *Lord how long wilt thou*

thou hide thy selfe? what for euer? it was long ere hee would be seene in his comfortable presence, and in the face of his throne towards them: neuertheless, at last, hee was visible in his clemencie and goodnesse to those from whom hee had hid himselfe so long, as if quite gone from *Danids* house in the ruines of the state then: still (then) wee see that God answereth roughly at the doore, when his seruants knocke to come in. God dearely loued *Daniel*, and hee made many prayers for the peoplea returne in the captiuitie: yet was he put off, and they not deliuered, till the iust time came, in which hee had appointed their deliuerance, *Dan.* 9. 22. 23, 24, 25, 26. meane while, they were in subiection (still) to all affronts, and indignities of a barbarous nation; and thus for a while, Christ dealeth with his brethren as *Ioseph* with his brothers, and

with *Beniamin*, his full brother; for, how rowndly did hee deale with them, and how ſharply with him? in like manner doth Chriſt with his; the reaſons; there is a great deale of corrupt nature in the beſt, that muſt haue a hard rubbing before it will out, and which muſt bee waſhed thorowly, as in many waters, before it bee cleere, *Pſal.* 51. 2. Now God will ſcoure his veſſels of honour before they ſhall come to his table, in his kingdome, *Apoc.* 21. 27. Secondly, there may bee hypocriſie in our beſt prayers which is not ſo ſoone perceiued and repented of, if they ſhould be heard at firſt, and before they haue ſtood (ſometime) vpon our hands; & it is in this, as in the graine that wee carry into our barnes; it muſt haue a wintering, the ſnow muſt lie vpon it, and the nipping froſt pinch it: ſo if the Lord ſhall gather any fruits of his children, they

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they must sometimes feele the hard weather of repulses, and sometimes bee turned backe again with denials, when they put vp their requests to God. Thirdly, this makes the grace of hearing, (when it doth come) better welcome: and it cannot but be sweeter, that hath such sower sauce to it: for when is a drie house more comfortable than when men come out of weather and wet into it?

Vse

A good direction for patience and sound comfort, when it seemes to be worse with vs after many prayers and as many zealous sobbes to heauen, than at any time before: for this poore woman, after shee was turned (as was said) from her countrey gods to the true God, found things to go worse with her, than they did in her Cananitish religion. *Ioseph* would not know his brethren, when they came for corne into Ægypt, but speakes roughly to

them, and tells them that they are Spies, *Gen.* 42. 9. 14. so sometimes Christ will make as if hee knew not his brethren; and (heere) hee made shew of not knowing a *Sister* in him: and when they come for the corne of reliefe in a troubled conscience to him (as to *Ioseph* in Ægypt,) hee will looke strangely vpon them, and denie them: againe, though *Ioseph* knew his brethren well enough, and knew they came for food; yet they shall not know so much, and food they shall haue, but trouble with it: for, when they haue it, hee will arrest them, first vpon one action, and then vpon another, *Gen.* 43. 18. &, 44. 4. God knowes what we haue need of before wee aske, and supplies our wants alwaies in good time, but (meane time) with *Iosephs* brethren, wee must eate the breade of affliction by losse of goods, or good name, or by other arrests and hindrances:

ces: ſometimes we ſhall be condemned, and ſometimes condemne our ſelues for Spies, and hypocrites: and when we thinke that all is ouer, the cup is found in *Beniamins* ſacke, *Gen.* 44. 12. that is, wee muſt come to a new reckoning, and much more is behinde. *Iudah* muſt tell a ſorowfull tale, *Gen.* 44. 18, 19. *&c.* and the beſt fall into great affliction before they bee deliuered: then, (and after many trials) *Ioſeph* cannot refraine, *Gen.* 45. 1. and Chriſt can hold no longer. I am *Ioſeph* ſaith he, *v.* 3. It is I ſaith Chriſt, *Matth* 14. 27. come neere, and be not ſad, *Gen.* 45. 4. 5. I haue heard your ſilent prayers, and ſecreteſt groanes, yea all the troubles of your heart though hitherto I tooke vpon me not to heare them: and now dwell with mee for euer. So or much to this effect, Mr. *Burton* in his ſecond Sermon of *Dauids* euidence. Thus, you ſee the

worst in all Christs denialls waiting vpon him with the prayer of faith. *Iacob* striuing with this Angell, may receiue a blowe, *Gen.* 32. 31. yet shall his name be Israel, one that hath preuailed with God, *v.* 28. Hee that goes ouer a bridge, (hauing a weake head) must not looke vpon the water, but toward the other side: so Christians in their troubled prayers, must looke ouer and beyond, and not at the present affliction. It is their patience that brings the quiet fruit of righteousnesse *Heb.* 12. 7. 11. and they must beare the terrours of the Lord with a patient minde: *Iehu* marched furiously, yet *Iehoram* had not cared, so it had beene peaceably: therefore hee said: *is it peace?* 2 *King.* 9. 22. when God marcheth vpon vs in many sore repulses, we need not to aske with *Iehoram*; for wee are sure that it shall bee peace at the last; and there-

therefore, though he march neuer ſo furiouſly in them, let vs not care, hauing ſure hope to hold by; for it ſhall be well with them that feare God, and doe reuerence before him, *Eccleſ.* 8. 12. In all this he makes ſicke for a time, that we may be whole for euer.

The text of S. *Matthew* followeth.

It is not meet to take the childrens bread, &c.

THis text of S. *Matthew* may be conſidered in the allegory, or litterall ſence: the allegoricall ſence is the fit ſence of this place, and is a gauling blow to the woman: for what might ſhe thinke, when hee that hath the bread of life in his gift, ſhall tell her, that to giue it her, were no better charitie than to giue the bread of the children to whelps: might ſhee not here thinke, that

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her selfe was a dog, and her daughter a whelpe of reprobation? Indeed all the heathen, and (chiefely) the Cananites were (then) no other in Gods account, saue some gleanings of mercie among them. Therefore here by dogs, our Sauiour meaneth chiefely the reprobate Cananites worse than dogs; and all are no better since the first sinne, but where the election hath obtained better: where obserue what all are by nature, and out of Christ; cursed and miserable, not so happy as dogs: for, as there was no safetie, but in the Arke, *Gen.* 7. 23. so no saluation, but in the Arke of Christs flesh; out of Christ, out of heauen; and no comming thither, but by him, the way, *Iohn* 14. 6. *Ismael* was a great man in the world: but of no comparison with *Izhak* that was in the couenant, *Gen.* 17. 20, 21. the inheritance of life, with the best

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conueyance, went that way: *Esau* was *Iacobs* twinne-brother, yet because in no couenant with God, hated as a dog; *Iacob* in couenant with him, was beloued of him, *Mal.* 1.2,3. Saint *Peter* in the *Acts* (speaking to the children of promise) saith, that *God vnto them had raised vp his Son Iesus*, *Act.* 3.25, 26. but, with the good effect of turning them from their iniquities, wherein (if they had abidden still,) they had beene no better than dogs, and the vncleane swine of the Gentiles: the iustified Gentiles, were differenced from the other by faith, which was their grace of being in Christ, and of being the children of *Abraham* after the Spirit, *Gal.* 3. 8. but the wilde among them, who still wandred in the by-waies of nature, had no such priueledge: And thus wee are all by nature (as Christ called this woman, with reuerence to nature) dogs,

or

Reasons. or worse; the reasons: all that (since the fall of the first Man) were not, in a change of nature, giuen to Christ, are in such nature vnchanged, giuen to Satan in a reprobate minde, *Iohn* 17. 12. & 3. 36. but also (so giuen) are vnder a woe, euen a wo vnto damnation, *Matth.* 26. 24. worse than neuer borne, and so worse than dogs; which (hauing a being) haue an end of being miserable, when they die: but not so, these. Secondly, by nature we are children of wrath, *Eph.* 2. 3. vnder Gods displeasure, so long as such; and sinners, 5. 8. comming out of, and lying downe in an vncleane bed, *Psal.* 51. 5. and enemies to God, *Rom.* 5. 10. till reconciled by the gift of a better nature in Christ: and now, put these together, children of wrath, sinners altogether, and enemies to God and Christ, and what difference betweene men and doggs,

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in point of true happineſſe, ſaue that men are worſe? Dogs (as they are no children) ſo they are not children of wrath, nor ſinners by nature, nor in their kinde, (who do but their kinde) enemies to God. Man is, all men by nature, are; for the nature of all is alike in all, and no barrell better than another: was not *Eſau Iacobs* brother? *Mal.* 1. 2. that that puts difference betweene an Iſrael in the fleſh, and an Iſrael in Chriſt, is Gods election, and his loue before time entred, *Rom.* 11. 7.

Vſe 1.

The vſe is for admonition to vs that are now Chriſtians, better much than dogs, and Princes that are not; aduiſing vs to take heed of a reuolt, and (hauing caſt) to beware how, with dogs, wee returne againe to our vomit, 2 *Pet* 2. 22. If we will come to Gods table, and feed with the children, wee muſt lay away our ſnarling nature, and not

not come with vnpurged consciences thither: wee are called to holinesse, 1 *Thes.* 4. 7. without it we may feed among dogs. In hearing of the word, or after hearing, wee must not play the dogges, snarling at those that breake the bread of life vnto vs: it is a propertie of curres to snap at those that bring them their meat: at prayer, wee must not enter without reuerence, nor lie all along as dogs doe: we are set at table with the children, we must therfore forget, and not doe after the kinde wee came of, that is, snatch one at another by brotherly dissentions: wee cannot but forget malice, if wee remember our high calling in Christ. Some will not come to the table where the children are, such as they count enemies, lest they should meet them there, nor to Church lest they should treade vpon the ground they go on: and what may wee thinke of such, but that, neither will they

come to heauen, leſt they ſhould meet them there: nor goe the way of ſaluation, leſt they ſhould goe their way: theſe are yet in their old nature, not changed from dogs to children.

Vſe 2.

But are the beſt by nature no better than the miſerable heathen were; or, than were the Cananites? it may ſerue for inſtruction, teaching that there is no difference, and that all haue ſinned, *Rom.* 3. 22, 23. if one nature ſpeed better than another, grace, or the gift of God by grace hath made it happier, *Matth.* 11.26. God, when he ſaued fallen man, ſtamped in lether, who might haue ſet his ſtampe vpon the nature of Angels, and ſo haue ſtamped in gold: but Chriſt refuſed their nature, and tooke ours, *Heb.* 2. 16. hence came our happineſſe (and hence onely) which was denied to the Angells that fell. Now, (therefore) what haſt thou that

that thou haſt not receiued, 1 *Cor.* 4. 7. or why ſhould any by any claime from nature, whether Papiſt or Pelagian, lift vp himſelfe? As Merchants place their counters for thouſands, hundreds, tennes, and for nothing: ſo this Merchant of pearles hath placed vs in a higher caſt of his rich grace than many thouſands vnto whom hee hath had no ſuch reſpect: ſhall wee therefore boaſt our ſelues in compariſon of them, as if one counter were better than another, ſaue in account? If God ſhould crie downe his ſtampe in vs, that giues vs all the valew we haue, what would become of our baſe metle, rather of our nothing? and ſhould not this take away all comparatiue and vnſeemely reioycing in fleſh.

Vſe 3 The third vſe is for meditation, and teacheth vs often to thinke of the vnworthineſſe of this our (now) corrupt nature.

Of

Of ſome we vſe to ſay, that they are of a very good nature; but the truth is, nature is alike in all, though better ſet in ſome, than in ſome by the God of nature: hence, ſome are of a calmer ſpirit, and ſome more boiſterous: which difference proceedeth not from the nature of the clay, (alike in all) but from the Potters workemanſhip. One ſaith, that a Lyon chained doth not that hurt, which one looſe doth: for this, what may wee *thinke? the Lyons nature, or his chaine? ſo, when ſome are of better temper than ſome; the thankes is not due to them, but to Gods chaine vpon them by reſtraining grace. In the glaſſe of *Cain*, *Saul*, *Iudas*, wee may ſee our naturall faces, and our naturall mold; alſo that the ſeed of an ill corne is ſowen in vs by naturall propagation. Here therefore is matter of deiection for the beſt, and let them thinke of

*thanke.

of it as they ſhould: all are hampered with a miſerable neceſſitie of ſinning, *Rom.* 7. 19. and as a fire brand, neuer ſo little ſtirred caſts out ſparkes euery way: ſo, corrupt nature in vs, vpon euery motion breakes forth into wickedneſſe: no day goes ouer vs but ſome concupiſcences of ſinne goe through the heart, and ſhould not this humble vs? truely, if any thing ſhall, this will: which (therefore) ſhould teach vs to watch the fire that it get not into the drie ſtraw of our nature, and burne to deſtruction: daylie wee ſhould purge by repentance, who haue a nature from which ſuch foule ſtreames of luſt riſe vp, and fill the houſe.

The bread of the children, in this place, is that holy thing that may not be giuen to dogs, *Mat.* 7. 6. that is, to the vnholie and prophane: and it teacheth, that

Doctr. 2 what is holie, is not to bee offe-

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red to all that will, as the bread of Church priuiledge, the bread of the Sacrament, and the bread of life, *Christ* saith as much in full words; where he bids vs not to giue that which is holie to dogs, as we heard, *Matth. 7. 6. Obiect.* ye will say; are Christians dogs? *Answ.* I answer and say, that Christians, who are but Christians in title, and in life grosely wicked, are no better, nay worse: and (therefore) if thou wilt not be a dog in the sacred trope of Christ, put on Christ, and adorne thy calling with a pure conuersation in him: let more than the barre of reason difference the dog and thee: but to proceed; this offering of holy things to all that will, is called by *Malachy* an offering of vncleane bread vpon Gods Altar, *Mal.* 1. 7. a fault in many places, where the table of the Lord is not regarded: that is, where all that will, are receiued

ued vnto it, hand ouer head: the contrarie practise hath a commandement from Gods owne mouth, where the charge is, to take the precious from the vile, *Ier.* 15. 19. that is, to gleane the Saints from a riffe raffe of people, and to minister vnto them with putting of difference; which (therefore) is called a gathering of the Saints, *Eph.* 4. 12. S. *Paul* would haue an hereticke reiected after two or three admonitions, *Tit* 3. 10. for, when inough is said, what neede any more labour in vaine? and to what purpose, should wee giue the bread of further perswasion to such? the reasons: one is in the text: for it is not meet or decent so to doe: and Christians must doe that which is honest, pure, and of good report, *Phil.* 4. 8. Secondly, it is an offence and a snare, when good and bad are indifferently admitted to the table of the childen: for the godly

Reasons.

ly may hereby loose edge, and the wicked, vpon this looke for none: it will make the wicked to bee still as they are, and the godlie to bee worse: for, may they not say, with some discouragement; what? and is there no difference betweene being good and being euill? rather they should bee shut out with the key of excommunication, and so haue no roome in the Ierusalem below, that haue not an inch of place in the Ierusalem aboue; for, dogs come not thither, neither any vncleane thing, *Apoc.* 22. 15. Thirdly, the figure must bee fulfilled in the thing figured: vncleane beasts (vnder the Law) might not be brought into the Tabernacle, nor offered there, *Esa 66.* 3. now, vncleane persons in the Gospell, are these vncleane beasts, which (therefore) should be suspended from the bread of the Children till they bee purged by repentance, that

that they may receiue the bread, to which they had no interest in their vncleane estate, the bread of Church-priuiledge, of the word, and of Sacraments, with the absolution due to sorowfull sinners.

Vse I The vse is for information, and concerneth the Ministers of the Word & Sacraments, teaching (therefore) that they should bee able to iudge by the word, who are worthie (that is, well prepared) Communicants, and who not, to whom they may safely breake the bread of saluation, and among whom they may not cast this worthy pearle, to whom they should preach peace, and to whom the warre of the Lord: so euery seruant may haue the portion of meat that belongs vnto him, *Matth.* 24. 45. but, for those that haue not the Spirit of putting difference in this manner, such cannot but offer vncleane bread, and pro-

prophane (both) Gods houſe and ſeruices, which the ignorant and vnlearned in this office doe.

A reproofe (further) of thoſe Miniſters, who being able, for learning to make this difference, through want of good conſcience wil not. Theſe receiue to the Sacrament all that will come, and preach as much peace to him that is at peace with his ſinnes, as to him that is out with them, and with himſelfe, for them. The Apoſtle (indeed) bids a man to examine himſelfe before hee come to the Sacrament; 1 *Cor.* 11. 28. but doth this giue barre to the Miniſter in his dutie of Church-examination? and may not both bee done; the priuate by a mans ſelfe, and the publike by the Miniſter? elſe, why haue Miniſters the charge of the Lords table, and the Churches keyes? if they may not ſee that no gueſts (groſely vnworthy) doe come thither: I ſay groſe- *Vſe 2.*

ly vnworthy (for hypocrites, God must giue the sentence, not man, *Matth.* 22. 12.) why are they keepers of the Lords holy things vpon which they must waite? 1 *Cor.* 9. 13. if they may put backe no offering, what doe they there? Moreouer, they are heere reproued, who in preaching the Gospell, forget, or do against the counsell of *S. Iude*; which is, to haue compassion of some, and others to saue with feare, *Iude* 22. 23. rather, they preach a word of feare, where they should shew compassion: and put heate into those, whom they should strike to the heart with sharpe reprehension: they open the great Church doore, where they should shut all the doores, as vpon common drunkards, swearers, whoremongers, and such goats: and scarce open a little wicket to those that will not offend maliciously: they giue the bread of absolution to those,

those, whom they should keepe in prison (bound with the Lords chaine,) and feed with the terrours of God: but the bread of wormwood to those, that goe softly (already) and in the bitternesse of their soule, laden with sinne, *Esa* 36. 15.

In the letter what Christ saith here, must not passe, but with obseruation: and therefore, where he saith, that the childrens bread must not be cast to dogs: it may teach, that dogs are not to bee fed with the bread of hungry Christians. It was in all probabilitie, the rich mans sinne, who (for his crueltie to the poore) burneth now in euerlasting flames in hell, *Luke* 16. 21. the fatherlesse did eate of *Iobs* morsels, not the dogs; *Iob* 31. 17. & they that keep dogs to keep away the poore, sinne as reprobate *Diues*: for where order is kept, as in heauen, dogs are kept out; without are dogs, *Apoc.* 22. 15. it

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15. it is meant of dogs in the figure, but shewes that dogs in kinde, should haue a dogs place;

Reasons. the reasons : One reason is in the text : it is by diuine ordinance, the bread of the children, not the bread of dogs. 2. It is a prophaning of the creature when we vse it, & not to Gods mind or end : for, then we vse it in a contrary way to the word, that sanctifieth euery creature, 1 *Tim.* 4.5. but to giue the childrens bread to dogs, is to vse it against Gods mind & word of institution: & so a prophaning of it. Thirdly, Christians are bought with a price at the rate of Christs bloud, 1 *Pet.* 1.19. and shall wee vnder valew them to dogs, which (dead,) are cast into a ditch.

Vse 1 An admonition to Christian gentlemen, and others to bee at lesse charge with their dogs, and at more with Christians in the image of God. Some bestow more vpon dogs and Hawkes

Hawkes in one yeare, than they doe vpon the bellies of hungry Christians in many : also some will put out a sicke seruant, who yet will take order for the helpe of a sicke beast : for the one they will haue a drench ; of the other they haue no care : and is not this to preferre a beast in the stable, before a Christian in house: and one that hath no soule, before one, for whose soule Christ died ? If this bee not to giue the childrens bread to dogs, what is? An *item* (here) to gentlemen that must haue their dogs to come vpon the table, who should gather crummes, and be fed with bones vnder table : and it admonisheth them, to vse the table of the children with lesse contempt.

Vse 2. A reproofe of those houses of ill report, who when men haue drunke too much, fill in more : which is, to giue the childrens bread to worse than dogs, saue in this, that they returne to their

vomit as dogs doe, *Pro.* 26. 11. In the time of *Habackuk* this had a wo: wo vnto him that giueth his neighbour drinke, by putting his bottle to him: that is, by giuing him more than sufficient, *Habac.* 2. 15. it had a wo then, and hath it none now? to make him drunken, and to looke on his nakednesse; They say, it is the fault of the takers, not of them that giue in excesse: but Gods word saith, that it is the fault of both: for, thou shouldest not suffer thy brother to sinne, or suffer sinne vpon him, *Leuit.* 19. 17. much lesse put thy bottle to him, and fill in his sinne. They say they must vtter their drinke and wine: but must they needs doe it by sinning against God and their neighbour? hath God laid any such necessitie of sinning vpon a trade of his owne creation? I confesse the trade vsed lawfully, to be of God: but as men of

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no conſcience vſe it now, in towne and country, it is the deuills Brew-houſe and Tauerne, hauing his ſigne at it, which is; drinke and poure in, till neither hand nor foot can doe their office: whiles theſe haue their ouer, vpon their table of ſpewings, the table of many a good Chriſtian hath little enough: their bellies ſound like ſhaumes, whiles the full bellies of theſe cannot craue one drop more.

By Children (here) are meant the Iewes, whoſe bread (for the preſent) Chriſt iudgeth to be caſt away, being giuen to the heathen: where it appeares that the Iewes were in couenant with God before vs, the ſinners of the Gentiles: and it teacheth, that they are our Elders in the prerogatiue of Sonnes: hence they are called the naturall branches, as it were the naturall Sonnes of the houſe, and we but ſounes in law, *Rom.* 11. 21: and the

Doct: 4

the fat Calfe was not killed for the prodigall Gentile, till the elder brother, the Iew, was angry and would not come in, *Luke* 15. 28. *Act.* 15. 46. meane time, as wee heard out of S. *Marke*, Christ saith; *Let the children first be fed*; as if hee should say, let your elders be serued before you; and when I haue done with them, I will come to you, *Marke* 7. 27. *Moses* saith, and asketh if any were so great, that is, so greatly preferred as they, who haue *Iehouah* so nigh them? *Deut.* 4. 7. God set his loue vpon them, and spake vnto them so as hee spake not else to any, *Deut.* 7. 7, 8. *Psal.* 147. 20. hearing his voice, hee saith, they should bee his chiefe treasure, though all the earth bee his, *Exod.* 19. 5. his meaning is, that hee would dwell at home as at Court with them; but with others, as Kings in their countreys farre off. The

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Prophet *Ieremie* for this, and, becauſe to them were committed the Oracles of God, calleth them, not ſeruants, but borne in the houſe, *Ier.* 2. 14. now, who knowes not the great oddes of difference that is betweene a ſeruant and a Sonne? when we were without God, and without Chriſt in the broad field of the Gentiles, theſe were his ſpeciall incloſure, to whom pertained the adoption, and the glorie, & the couenant, & the giuing of the Law, and the ſeruice of God, and the promiſes, *Eph.* 2. 12. *Rom.* 9. 4. wee had the Oracle of the Word from them, and they from God, *Rom.* 3. 2. and thus their preferment was great in compariſon of vs: the reaſon: wee can giue none but this, that God would haue it ſo, *Am.* 3. 2, who doeth what pleaſeth him in heauen and in earth, *Pſal.* 135. 4 6. Hee ſet his loue vpon them, who may

Reaſons.

loue, whom and where he will: *Rom.* 9. 13. 15. and not for any worth in them more then in others, faith *Moses*: but loued becauſe hee would loue them. Deut. 7.7.8.

Vſe 1. Are the Iewes, our elders, in couenant with God? it is for admonition, teaching vs not to forget them in our prayers; and, being gone from our Fathers houſe, to pray for their returne: and this the rather, and with warmer affections, ſeeing their comming in againe is promiſed, which wee expect according to the Scriptures of *Rom.* 11.25.26. *Iſa.* 27.9. *Luk.* 2.32. *Act.* 1.6.7. *Luk* 1.33. We will not enquire (here) how many, nor the exact time how ſoone they ſhall bee called: for, that is counſell to vs, and of thoſe things that the Father hath put in his owne power: *Act.* 1.7. Hee that lookes too ſtedfaſtly and long vpon the Sunne, may at laſt ſee nothing.

There-

Therefore wee muſt leaue theſe ſecrets to God, *Deuter.* 29. 29. and hold vnto things reuealed.

A reproofe of thoſe who inſtead of praying for them, fill their mouthes with their reproach. Where they ſhew how little they deſire their fellowſhip in the houſe, wherein they were ſonnes, when we were ſtrangers: we ſhould rather feare by their example, then ſo boaſt againſt the naturall branches, who may alſo be broken off as they were, if we ſinne as they did. *Rom.* 11. 18. 20. *Vſe* 2

The womans reply followeth.

VERSE

VERSE 27.

And ſhe ſaid, Truth Lord; yet euen the dogs, or whelps, eate of the crummes which fall from their Maſters Table.

THe woman anſwers Chriſt (here) with retorting his owne argument vpon him. Where, though ſhee confeſſe her ſelfe to bee a dogge in his ſenſe, ſaying, *Truth Lord*, as confeſſing ſo much: yet ſhe will not loſe all intereſt to his Table, but will haue ſomewhat from it, though vnder the table as a dogge. As if ſhe had ſaid: It is true Lord that I am a dogge, as thou haſt ſaid, and that by my curſed nature and nation: yet (my ſweet Sauiour) beſtow ſome crummes of thy grace vpon me. This might be the womans humble reply to Chriſts

Christs calling, or comparing her to a dogge. Some would haue said otherwayes (being so cut to the gall) and haue had an action against him for calling them dogges. But shee iustifies Christ in what he had said; and impliedly rather, confesseth her selfe to bee a dogge, then can thinke that he could speake falsely, who called, or compared, her so. After (yet) she vseth his owne weapon against him by an inuersion of what hee had said, as making rather for them * against her. But (first) we haue the woman iustifying Christ the Lord in his sharpest answer to her: which practice of hers teacheth vs the like, and that is, to confesse Gods iustice and truth in his roundest dealings with vs. So *Dauid* cleared the Lord (in point of his iustice) even when hee suffered vnder his sinne vnto the brimme of hell. *Nathan* the Prophet had denounced the angry sentence

* then

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ſentence of the Lords iuſtice againſt him, for adultery and bloud: hee had told him from God, that euill ſhould bee raiſed againſt him out of his owne houſe: that the ſword ſhould lye vpon it; that his wiues ſhould be defiled, and the childe of adultery ſhould dye: 2. *Sam.* 12. 10. 11. 14. yet *Dauid* reaſoneth not againſt Gods true and righteous iudgement in all this, but iudgeth truly, that God was true, holy, and righteous; and that his ſinne had deſerued all that was then decreed againſt him, *Pſal.* 51. 4. his words are: *Againſt thee* (and with the double in token of earneſtneſſe) *thee, haue I ſinned: therefore be thou iuſtified when thou ſpeakeſt, and cleare when thou iudgeſt.* It was a good ſigne of *Elies* ſaluation, that he ſubmitted to the Lord in that heauie iudgement that was pronounced againſt his houſe: for he ſaid, *It is the Lord, let him do what ſeemeth him*

him good. 1.*Sam.*3.18. Good king *Hezekiah* ſubſcribed accordingly, and ſaid, *The word of the Lord is good,* 2.*King.* 20. 19. as if hee had ſaid to the meſſenger; There is no fault in thy meſſage, all is in my ſinne. When *Shimei* railed on *Dauid*, calling him murderer, and a man of bloud; he ſaw the the Lord to bee iuſt in that wicked mouth; and therefore ſaith to *Abiſhai*, and to the other, *Suffer him to curſe, for the Lord hath bidden him.* 2. *Sam.* 16. 11. as if he ſhould haue ſaid: This is little enough, and I haue deſerued more. After *Dauid*, *Daniel* cleareth Gods ſeueritie in the heauieſt plague that euer was brought vpon a nation. *Dan.* 9. 13, 14. And *Ieremy* did the like in his booke of Lamentations: for, ſaying, that Ieruſalem was then as greatly deſpiſed as euer greatly honoured before; hee ſaith, that it was, becauſe ſhee had greatly ſinned. *Lament.* 1. 8. All theſe did

confeſſe

confesse a righteous Father to the iudgements that were (then) in the world, making sinne the proper efficient of them all. The reasons. They know, that God could not but bee iust in word and deed, as was said, *Psal* 51.4. and therefore in both iustifiable. For, what can hee say or doe amisse, that can neither say nor do otherwayes then well? Secondly, God is not onely true, but the truth; nor onely iust, but iustice it selfe. *Ioh.* 14.6. 1. *Cor.* 1: 30. Now truth can neuer bee a lie, nor iustice vnrighteousnesse. Thirdly, Gods children must be contrary to the deuils children, and doe contrarily. The deuils children condemne the Lord, 2. *King.* 6.33. Gods children therefore must cleare him; they iustifie themselues, *Ezek.* 18. 25.29. these must instifie him. A good natur'd childe will rather take fault to himselfe, then charge his father: and what children are they

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they that charge God with fault who cannot offend? *Rom.* 3.5.

An admonition to Christians to see their owne deseruings, and faultinesse in all that is vpon them from God, and to pray for such eyes; for, (then) they will not charge him with wrong, who can doe nothing but what is equall and iust, *Ezek.* 18. 4. 2. *Chron.* 19.7. The more we behold our selues in this glasse, the more patient we will bee in the hardest things that come. So was *Iob*, who therefore answered the Lord and said, *Behold I am vile, and what shall I answer thee? I will lay my hand vpon my mouth: Iob* 40 5. Till God had opened his eyes, by shewing vnto him his sinne, and by making it apparent, as the light at noon-day, how impossible it was for a God, so innocent, to punish without cause; he stood stiffely vpon his iustification, and thought hee could set downe God with his argu-

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arguments, *Iob* 23. 3. 4. 5. here his eyes were held, and ſcales of ſelf-ſufficiency were vpon them; but when his ſight was clearer, he ſaid as we heard. When *Ieremy* ſaw as he ſhould, he ſaid, *O Lord, if I diſpute with thee, thou art righteous. Iere.* 12. 1. he knew he ſhould bee at a non-plus, if he went on, and therefore yeelded without any more ado. So, if we would rightly conſider our wayes, and our ſelues in ſinne, inſtead of reaſoning with God about our troubles, wee would confeſſe his iuſt hand vpon vs, and ſay to our ſelues as the euill doer to his fellow, we are iuſtly here. Luk. 23. 41. but we meaſure the puniſhment, and weigh not the ſinnes that haue cauſed it, and therefore that God ſtrikes too hard for ſmall matters. Hence, ſome complaine of too much ſtrictneſſe in God, when for taſting of a little fruite, hee would caſt all mankinde into mi-

ſerie.

ſerie. But theſe neuer yet conſidered rightly the merit of that ſinne, and maieſty of the perſon againſt whom it was committed. The wages of euery ſin is death eternall. Rom. 6 23. and Gods maieſtie makes euery ſinne great, though ſmall in our eyes. And here though the matter, in which the ſinne was done, were ſmall, yet was it no ſmall ſinne to bee ambitious of Gods place, to beleeue the deuill before God, to be ſo vnthankfull for ſo large a liberty in all the other trees, not to be contented with ones eſtate, to breake a knowne and eaſie Commandement, and to caſt away the whole world of mankinde in one ſinne. Againe, ſome thinke it too great ſeueritie in God to drowne a whole world of men in one Floud, ſo as none were ſaued but eight perſons. But they that thus put finger in the eye, repining at Gods iuſt doings, beſides the blaſphemie of

of such a wicked taxation of the righteous God, they neither know his greatnesse, nor how great a sinne it is to offend it.

Vse 2. A reproofe of their impatiencie, who murmure against God for euery little crosse hee sends them in their children, in their cattell, or corne-fields. For, thus to murmure, is to say plainly, that they deserue no such vniust strokes of his hand. But if God should take away all, as he did from *Iob*, we should take the losse as *Iob* did, blessing his name, *Iob* 1:21. Nay if he should raze vs out of his booke of life, wee should bee dumbe and say nothing, because hee hath done it. *Psalm.* 39. 2. how much more should we hold in, when he doth but softly touch vs, and not send his iron into our soules? Some yeeld to the Lord with a forced submission, saying, What remedie? as if hee carried all by the elder hand, and plagued them, because

because they could not resist him. Where (yet) it is their own wickednesse that hath corrected them, *Ier.* 2. 19. onely the Lord then vsed his great power to make good his iustice vpon them for wilfull transgression. For iust is the Lord, and nothing shall faile of all that is written concerning him; not one sillable, not one letter, or small pricke, *Matth.* 5. 18. Of this woman, (the mirrour of a worthy hearer) all hearers should learne patience and application in the sharpest reproofe of the word. When it rebuketh a sinne, they that bee guiltie, should turne the edge to themselues, confesse a truth, and not kicke against the prickes of it. *Acts* 9. 5. The Apostle Saint *Paul*, where hee found sinne, made an owle of it, and follows it with crying out, *Who shall deliuer mee from this bodie of death?* *Rom.* 7. 24. He was a persecuter, a blasphemer, a great sinner; and he

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he tells the world with his owne penne, that he was ſo, 1. *Tim.* 1. 13. 15. But how many will doe ſo now, and giue God the right of his iuſtice, by keeping their ſinnes alwayes in ſight, and by branding hell in their foreheads, as the Apoſtle did? rather, when they ſhould ſay, truth Sir, to the Preacher, they riſe in his face for ſpeaking but truly and iuſtly of their ſinne.

The inuerſion of Chriſts Anſwer followeth.

Yet euen the dogges eate of the crummes, &c.

HEere the woman (as wee heard) makes vſe of Chriſts argument, and turnes the point of it vpon her ſelfe. For, ſhe ſaith, *Yet euen the dogges*, &c. as if ſhee ſhould haue ſaid, Though (in thy meaning Lord) I bee but a dogge, or whelpe, vnder the table of the children (and I preſume

ſume no higher) yet I may gather vp the chippings that fall from the table, where the children haue ſo much. What therefore is not denyed to a dogge, giue (Lord) to thy proſtrate hand-maid. Or thus: The table of the children was neuer ſo ſparingly ſet, but that ſomewhat wold fall ouer to thoſe that waited below. I am one that humbly waite below: Lord ſay to thy ſeruants ſoule, I am thy ſaluation. *Pſalm.* 35. 3. This may bee the womans anſwer in more words. And here was great faith indeed; and (with it) great humilitie. This woman was faithfull, and yet humble: and ſo wee ſee that certaintie of faith may ſtand with humilitie. Indeed, fooliſh preſumption will be anſwered with nothing, though it haue nothing to ſay, and be brought to a ſtand: where true faith goes forward, though limpingly, as vpon ſtilts. For, it beleeues beyond reaſon of

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of letter, and aboue hope vnder hope, *Rom* 4. 18. *Abraham* (the patterne of faith) was humble enough, when hee drew neare to God, *Genes.* 18.27. And *Daniels* three companions in the captiuitie, were not conceited of themselues, when yet they could say to the king, *The God, whom we serue, will deliuer vs. Dan.* 3. 17. And blessed *Mary* might be the seruant of the Lord, and the mother of Christ too; who bore him in her faith, as surely as in her bellie. *Luk.* 1. 38. Also hee greatly trusted in God, who (yet) could say, Lord, my heart is not hautie, nor my eyes lostie: *Psal.* 131. 1. And *Iehosaphat*, that strongly repoted on God, said, that hee could not tell what to do, or that he had neuer an eye vpon himselfe, but his eyes were toward the Lord, 2. *Chro.* 20. 12. Thus true faith hath roome enough for humilitie. The reasons. To doe what we are commanded

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manded to doe, vpon a promiſe, is not pride, but obedience. Now we are commanded vpon a promiſe to beleeue: and therefore, we may beleeue, and be humble. *Ioh.* 3 16.27. Beggers are humble enough, and yet importunate: ſuch a beggar is faith, which hath nothing but what it ſeekes and gets abroad, *Pſalm.* 40. 17. and therefore (as a beggar) it ſpeaks with prayer, and humbly by petition.

Vſe 1.

Vſe is (firſt) for confutation of Papiſts, who call true confidence in God, proud preſumption. Their tenent is, that none can without an arrogant ſpirit beleeue the certaintie of their owne ſaluation. But we ſee the contrary in this humble and proſtrate woman: and (verily) whoſoeuer truſteth moſt in God, hath the leaſt opinion of his own worth. So, this woman paſſing others in faith, went before them in a low conceit of her ſelfe. But they

who ſay, that it is pride and arrogancie to truſt in God for ſaluation, hold it no pride to truſt in themſelues for it. Hence the vulgar (which are of their teaching) ſay, that they hope to be ſaued by their good meanings, and their good deeds.

Vſe 2. The ſecond vſe is, for the triall of our faith: for, the humbler in the opinion of our ſelues, the ſtronger in faith. The more we truſt God, the leſſe we truſt our ſelues, though neuer ſo full of good works. *Iob* was a painfull workman in the Law, yet ſaith, that *if God ſhould contend with him*, or poſe him hard, *hee could not anſwer him one of a thouſand*, *Iob* 9.3. 14. *Dauid* confeſſeth as much, *Pſalm.* 148. 2. which is, that no fleſh, if the winde of iuſtice blow vpon it, can ſtand in Gods ſight; for ſo, in his ſight ſhall none that liueth bee iuſtified. Could there bee better men then theſe two, and of better faith?

faith? and yet how humble in all that they did? So, the returning Prodigall had great confidence in his father; yet cast himselfe below a sonne, and thought himselfe not worthy to sit with the Hindes, except his father were so pleased: Therefore hee saith, *I am no more worthy to bee called thy sonne, make me as one of thy hired servants*: for, vnworthy to be so, except thou make me so. *Luk.* 15. 19. 21. To bee short, how many more faithfull then this woman, and how many more humble? Therefore the denials of Christ were but as so many strong windes, to cause the flame of her faith to rise vp higher.

But here further, the woman speaking of some crummes or fallings from the table of the children, intimates that it was a full table, a table that ranne ouer, and where was no want, but exceedings rather. And (here)

Doctr. 2 learne that the Iewes diet (in time of the Law) was no ſpare diet, but a table running ouer to the Gentiles. *Naaman* the Syrian, *Luk.* 4. 27. the widow of Sarepta, *Luk.* 4. 26. the woman of Samaria, *Ioh.* 4. 28. the Centurion in Saint *Matthew*, *Matth.* 8. 5. 6. 7. 8. *Iob* in *Vz*, *Iob* 1. 1. and this woman here, were all fed, though not with the whole loafe, yet with crummes from the childrens table. And crums were good fare in the hunger-bitten land of the ignorant Nations. Though (God) then but dropped vpon them, yet (in the Goſpell, and when the Iewes would not come to the Kings wedding dinner, *Matth.* 22. 9, 10.) they had a plentifull raine of grace, which was ſhed vpon them abundantly, *Tit.* 3. 6. and then the hall was ſet round with gueſts. It is ſure then that God euer kept a good table, & a table well appointed for all that would come.

come. The reasons. It is for his greater glory: for, that housekeeping is much commended where is no want. But God spares for no cost, where his guests come willingly: if they want not a stomacke, they shall want for no meat; for hee that is rich in abundance of all heaneuly treasures, will serue them of all that their heart can desire. *Assuerus* feast, that which hee made to his Princes, was much spoken of, *Hest.* 1. 3, 4, 5. and will the Lord of glory doe lesse in that banquet, which he prouideth for his peoples saluation, then a mortall sinfull man did in that which was made for his magnificence? Secondly, God dearely loues his children, and they shall haue of the best. Where men loue dearely, they will prouide for them as they are able, and wish they had better. But this wish needs not, where hee makes the feast, who is rich in grace: and, neither loth

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to goe the charge where hee loues, as miſerable; nor in any want of abilitie to doe it, as insufficient: for hee hath will and abilitie both. Thirdly, it is the wedding dinner of the Kings Sonne, *Matth.* 22. 2. and doe Kings make a ſpare dinner when they marie the Prince, their eldeſt Sonne? Hence wee reade of the fulneſſe of Chriſt, *Iohn* 1. 16. and ſo not of a ſcant meaſure in him, but of a meaſure running ouer: his grace is not by droppes, but by ſhowers.

Vſe I. Was the table of the children vnder the law ſo well ſet and furniſhed? it muſt needs be much better vnder Chriſt: or, is the bread of grace now in greater abundance? it maketh for the greater condemnation of thoſe that famiſh at ſo full a meaſure of the meanes: for hath God bin at ſuch charges with his laſt great ſupper, & (as contemners of his bountie) will we not taſte of his meate,

meate, or (as the recusant guests, spoken of, *Luke* 14 17, 18, 19, 20.) not come to it at all? wee haue that now in big loaues, which this woman begged, but in the chippins and crummes: yet how earnestly and with what a faith did shee craue those fallings from the table of the children? and with what vnwillingnesse doe we come to meate, that are inuited, and may sit downe at table in nobler graces? she desired to drinke of a small brooke; and wee will not put our mouth to the riuer of life.

Vse 2

Was Gods table (anciently) well serued, and better now? it is for the confutation of a Popish idle, but wicked conceit; which is, that, that table (as poorely serued) must be supplied from the common chest of Saints merits, disposed of by a man of sinne at Rome: for, this treasurie (according to the doctrine of that Church) is the

common place of all that ouer plus of workes, of merit that the Saints did, and which they had to ſpare for others: but might not the beſt of them haue ſaid, (not as the fiue wiſe virgins, leſt there bee not enough for vs and you, *Mat.* 25. 9.) but as the truth is; our merit was neuer any thing with God, for our ſelues & therefore neither any thing for vs or you? here was no want: & what need a ſupply then? or if any were, (as none was) what were the Saints ſpoone-full to Chriſts ſea-full? or their drop (rather nothing) to his fulnes, that giues plẽtifull redemption to his Saints?

Vſe 3 Thirdly, this doctrine of the riches of Gods grace may bee our great comfort in all corporall wants: and (therefore) wanting corporall food, or corporall health, or other corporall ſupplies, we ſhould not be troubled, ſeeing we may alwaies haue that which is more or better than

than all these; and that is, that which is sufficient for vs (as the answer was to S. *Paul*, 2. *Cor.* 12. 9.) a sufficient portion of grace. I know that many had rather haue a pennie in purse than it, who say with *Esau*; they are almost dead, and what is that birth-right to them? *Gen.* 25. 32. also it may be, that as *Anna*, so the godlie, (though with her, they haue a worthy portion, otherwaies) may weepe and grieue too much, because (as she was barren of children,) so are they in these outward things, both barren and bare, 1 *Sam.* 1. 5. 7 but what *Elkanah* the husband said to *Anna* his wife, that Christ, the gracious husband of his Church, saith to her his spouse, and to all the godlie: am not I better to thee than ten Sons? that is, better than all those outward things, as health, food, apparell, goods, good name, or any good thing of no higher rise? *v.* 8

or, it is not better to haue mee, than all these (with a Kings crowne to boot) without me?

So much for the conference it selfe, the issue of it followetb.

VERSE 28.

Then Iesus answered and said vnto her; O woman, great is thy faith.

NOW wee are at issue concerning the conference betweene Christ and this woman; which standeth in two things: as the commendation of her great faith, in these words; and the grant of her request in the next. She had receiued three repulses; and if shee had receiued (not three, but) threescore more: with such a faith shee could not haue gone away confounded. *Obiect.* Some, with their dimu-

nitiues,

nitiues, would make her faith lesse than Christ hath said, and the matter of it not so great; saying, that her request was no more but that Christ would heale her daughter sicke of a deuill in her: and what is that to saluation? *Answ.* I confesse there is no more expressed in the text: yet this answer of Christ, and the womans carriage in her former sore flight, shew that more was at the stake, and that the health of her daughter was not all the matter: the saluation of her and her daughter was chiefely sought; and her daughters health, as Christs pawne for it; who (therefore) saith: be it vnto thee as thou wilt; or that, and much more than that. In so ample a grant, then, how can it be but that more was meant than her daughters well being in the bodie, as the forgiuenes of sinnes to both, and to both, faith in Christ, to saluation? Further,

Christ

Christ doth not say, Woman but with a sacred exclamation, O woman, as pained till he was deliuered of so much: his affections boiled as *Ioseph's* did, till hee had opened himselfe: and now he melteth ouer her, as he ouer his brethren, when he had told them who he was, *Gen.* 43. 1, 2, 3. nor doth he onely commend her great faith, but wonder at it, as before at the Centurions, *Matth.* 8. 10. and therefore saith, O woman, as if he had said: O noble daughter of *Abraham*, noble in so great a faith: I must now tell thee that I am that *Ioseph* that God hath sent, in this spirituall long famine of Canaan, to thee, and to thy daughter: shortly *Iacob* will bee in Ægypt, and the houre of the Gentiles is neere, but yours is come already: and now the deuill is gone out of thy daughter: thou hast had power with God: thou shalt haue power against de-

deuils : such is the meaning of the words now read. And now where Christ speaking of a good woman indeed, detracts not from her, but giues her, her due : we learne by so worthie a precedent, to speake truly of good men and good things : the Hittites, (though ignorant of the true God) gaue to *Abraham* his true respect, as that hee was a Prince of God among them *Gen* 23. 6 and when the brethren of *Ioseph* enuied him for his dreame, his father regarded him for it, *Gen.* 37 11. the women in their song and dance, gaue *Dauid* his due : but the thing displeased *Saul*, 1 *Sam.* 18. 7. The like did *Abimelch*, who speaking of *Dauid* to *Saul*, said, hee had not such another seruant, 1 *Sam.* 22. 14. & Christ the Lord (for example to vs) doth elswhere call those that improued his spirituall talent, (as they were indeed) his good seruants and faithfull,

Matth.

detraction

Reasons.

Matth. 25. 21. 23. so *Barnabas* is called by S. *Luke*, in his right name, a good man, *Act.* 11. 24. and so we must not nip with the frost of [redacted], but cherish the spring of good things where God hath put them, and giue them a true report: the reasons. for else wee wrong the owner, that is, God from whom is euery good giuing, and perfect gift, *Iam.* 1. 17. Secondly, the contrary is forbidden, as false witnesse against our neighbour: for what other doe wee, when wee take away a righteous mans righteousnesse from him, and speake euill of his good, *Esa* 5. 20. 23. but speake falsely of him? Thirdly, the deuill (who is the accuser of the brethren, and a slanderer,) doth belie the goodnesse of the Saints, *Iob* 1. 11. and shall Christians, that should follow Christ, bee like the deuill? Fourthly, we should incourage the good in their

their good way, but to speake otherwaies than well of well-doing, is not to set them forward, but backward in goodnesse.

The first vse is for reproofe of those who are so blinded with anger against the good, that they can see no good where much is: and heere the old saying proues true, that ill will neuer speake well. If any little fault bee in such, they blow with their strongest wind, to send it as farre as their breath will carry: so far from commending things commendable in them, that they grime them rather with their blacke tongues, calling all their holinesse hypocrisie. Papists were wont to be alone in such wrong done to true Christians; but company comes vnto them, euen out of our owne profession; and this leprosie of a foule tongue is gone from *Naaman* to *Gehazi*, from them to some Protestants, *Vse* I.

as

as great mockers of ſinceritie in profeſſion, as Papiſts are. 2. King. 5.27.

Vſe 2. The next vſe is for inſtruction, teaching vs to loue good men for the good things in them: for ſo we will loue ſuch much better in whom they be. We loue gold, though in the filthy oare; and will take vp a iewell, though trodden in the mire: ſo if we loued goodneſſe for it ſelfe (that is, truly loued it) we would not neglect it, though in the foile of a bad man, or trodden in the mire of a heart very ſinfull: much leſſe would we diſ-regard it placed in a worthy ſubiect. Parents loue their children with a ſtrong loue: the reaſon is, they haue that in them which they loue; nature. So Chriſtians ſhould follow true Chriſtians with like force of true loue; the reaſon is, they haue that in them which they ſhould loue; grace. This loue of parents to their children, makes

that

that they care not how much good they ſpeake, or heare ſpoken of them: ſo if like loue, or any were in vs towards theſe earthly Saints, we would ſpeake our ſelues, and be glad to heare others ſpeake much good of them, for the grace of God in them.

Thirdly, this is for admonition to Chriſtians to beware of enuy in regard of graces, which are in others, more then in themſelues. For, ſuch will bitterly, from that wormwood of enuie, (inſtead of praiſing) oppoſe againſt them. So did *Ioſephs* brethren; and therefore roſe vp againſt their better brother, *Gen.* 37. 4. 18, 19. And *Cain* ſet his crueltie on worke againſt *Abel*, a farre better man then himſelfe, and his owne naturall brother: where nothing could eaſe the great paine of his enuie, but a medicine made of his brothers bloud. *Gen.* 4 8. So the Phariſees *Vſe* 3

and

and Priests among the Iewes, watched Christ in the graue that he should not rise: *Matth.* 27. 66. and so the enuious among vs (louers of themselues, 2. *Tim.* 3. 2.) put vertue in the graue with Christ, and watch it that it rise not. But further, as Christians must not wrong others in their good parts by enuious detractions; so, neither (hauing such good parts in them) must they wrong themselues by false testimonie: I say, false testimonie: for there is false witnesse against a mans selfe, as well as against his neighbour. Many well indowed of God, in some fits of the spirituall feauer, fare as if they had nothing; no faith, no hope, no grace. And some, in the affliction, say (though before they had done exceeding well) that they were neuer good before God, nor sound in profession, but hypocrites. So the deuill would haue it. But should Christians

ſtians ioyne iſſue with Sathan againſt themſelues? Is not the deuill ſtrong enough without our helpe; and except we wrong our ſelues to gratifie him? rather, we ſhould fight vnder God againſt him, then with him, againſt our owne ſoule. For ſo did righteous *Iob*, in the thickeſt miſt of his troubles: His friends had vrged him hard, and would baue perſwaded him, that though he had done many good things, yet it was in no ſoundneſſe to God. But *Iob* (though hee had otherwayes loſt all; his children, ſeruants, ſubſtance, and all) yet he would not be ſo great a loſer to them and the deuill, as to part with his integritie in what hee had done. *Iob* 27. 5. for where he had failed, he knew hee had made vp the reckoning by repentance, and ſorrow for ſinne. and (therefore) doubted not, but that ſo much was left as would comfort him, and reproue

proue them.

Our Sauiour purposing to commend this womans vnwearied petitioning to him in regard of her daughter and her selfe, commends that which was the roote of that fruit, her great faith. Which faith is a grace of persuasion, whereby we beleeue for our selues, and particularly, to eternall life. And to this faith of hers, the health of her daughter is ascribed, as the branch to the root that beares it. Where wee see, that by faith we haue acceptance with God; the good workes we doe, being as fruites of that tree. Hence *Dauid* speaking of a iustified sinner, saith, that the booke is cleared by forgiuing the debt, and not by any satisfaction made, *Psal.* 32. 1, 2. This faith beleeues, and workes haue nothing to do in her office. Therefore, saith the Apostle Saint *Paul*, *To him that worketh not, but beleeueth in him that iustifieth the vngodly,*

Doct. 2

godly, his faith is counted for righteousnesse. Rom. 4.5 that is, all the satisfaction that a iustified sinner can make, is to beleeue, that it is made without him, or any thing that he can do. And so faith obtaineth by imputation: what it gets in the account, it gets it by Christ that hath paied the whole debt of sinne, and turneth ouer his obedience to those that cannot obey but imperfectly and vnprofitably, *Luk.* 17.10. and so haue no righteousnesse but what is his: *Rom* 5.22. Hereupon the same Apostle Saint *Paul*, speaking of himselfe, a iustified sinner, saith, that the life he hath in the new life of the Gospell, is not his, but Christs, who breathed it in him, and liueth in him. *Galat.* 2.20. all his minde ranne vpon the gaine he had by Christ, hauing his righteousnesse: all other things in the world were but losse and dunge to this, *Philip* 3. 8,9. Therefore in his Epistles to the

the Romanes, to the Galathians, and Ephesians, hee strongly pleades the cause of faith in the power of iustification without workes: plainly, in the second Chapter of his Epistle to the Ephesians, vers. 8. and 9. he excludeth the best things, left in nature, and the best workes in new nature from the merit of saluation, saying, *We are saued by grace*: not of our selues, against *Pelagius*, and not of workes, against Papists: and giues the reason, which is to preuent all boasting in our selues; as if wee did, (as Papists say we doe) bring somewhat in hand to the purchase of our saluation. And so we see that faith maketh our way to God, and that works follow. The reasons. Our workes (the best of them) are imperfectly good, and partly euill: and what account can such haue before him, whose eyes cannot behold euill? *Haba.* 1. 13. that that pleaseth him, is

Reasons.

Christ

Christ absolutely holy, & Christs righteousnesse perfectly good; onely [redacted] that: but neither hee nor this, is ours, further then by the grace of faith wee can make them so, with application to our selues. Secondly, the best come out of an vncleane pit, and their best works are but as foule ragges, *Isa.* 64. 6. And who can bring a cleane thing out of filthinesse? *Iob* 14. 4. Now can any thing that is vncleane and filthy enter into so holy a place as heauen, and stand before so holy a person as the Lord? or if it cannot; our persons not purged by Christs holinesse, and our works not couered with his iustice, whither shall they go? in heauen there is no place for them; and they must stand without, with dogges, sorcerers, and other sinners. *Apocal.* 21. 27. & 22. 15. It was sinne that brought vs out with God: it must be that (which we haue not, perfect righteousnesse)

neſſe) that muſt bring vs in againe. And this is the Sonne, in whom the Father is well pleaſed. *Matth* 3.17. all other things (as we heard) are loſſe and dunge: and what good ſauour in workes of dunge?

Vſe 1 This is againſt the Papiſts, who (like dogges) barke againſt the truth of ſole iuſtification by faith. Their tenet is, that the righteouſneſſe whereby we are iuſtified is inherent in vs. But the righteouſneſſe, that doth iuſtifie, is called a robe: and why a robe, but becauſe wee haue it (as wee haue our clothes) from another, out of our ſelues? Fleſh and skin we haue from our mothers, but our apparell is made vs: So nature we haue by birth, but grace by gift in the hand of faith. Therefore Saint *Paul* deſired to be found in Chriſt, *Philip* 3.9. clad with him. *Obiect.* True, ſay the Papiſts, all wee haue in our firſt iuſtification or change to righte-

righteousnesse, wee haue from God onely, and all is due to him for it. But (say they) there is a second iustification or change, and that as a stocke giuen vs to set vp for themselues, as it increaseth vnder our hand, maketh some part of pay to our saluation. *Answer.* But if the Apostle (as we heard) had knowne any iustification but one, and that one onely and altogether by gift, hee would not haue giuen away his owne part, as hee did, and haue acknowledged no other iustification, but that of beeing in Christ. And further, the Apostle giues the reason why hee did so, though in another place. For, speaking of God that iustifieth and saueth onely, hee saith, *For* (and that *for* must stand) *For*, (saith he) *of him, and through him, are all things. Rom.* 11. 36. by all things, wee must vnderstand all good things; specially, the good things of life eternall: and these

all are of and from God. And now where wee ſpeake of faith, we vnderſtand not ſuch a faith, as Saint *Iames* reproueth, which is a faith without workes, and ſo dead, as the bodie is dead that breatheth not, *Iam.* 2. 26. but a faith accompanied with or breathing, in manifeſt ſymptomes of new life: ſuch a faith this woman had which in her was ſo commended. And yet faith only iuſtifieth our perſons before God: good workes ſerue but to iuſtifie our faith before men, *Iam.* 2. 18. 21. Alſo though wee acknowledge good works to be the quicke pulſes of a louing faith, yet withall (wee ſay) that they come not to God in way of iuſtification. For true it is that wee muſt do good works, if we will bee ſaued: and yet it is as true that wee ſhall not bee ſaued for them.

Vſe 2 An admonition to Chriſtians to labour to get and hope faith,

ſo

ſo greatly commended in this woman of great faith: and to do ſo, wee muſt vſe the meanes; as (firſt) the Word: faith is by it, *Rom.* 10. 17. If (then) wee will wreſtle with God by faith, when he proues our faith by temptation; we muſt know what promiſes God hath made in his word, and vpon what tearmes: ſo wee ſhall hold him by the words of his owne mouth, and with *Iacobs* hand till he bleſſe vs; who will ſurely doe it, for hee cannot deny himſelfe. But how ſhall wee know what promiſes God hath made in his word, and to whom, and vpon what conditions, when we know neither Eaſt nor Weſt in it, and when wee turne from it in the day of hearing? When Sathan ſhall ſift vs in the maine point, how ſhall we hope in more then the chaffe, if we be not ſound graine by the knowledge of ſaluation? Faith is by hearing, and hearing by the

Pſal. 9.10.

Word, *Rom.* 10. 17. Therefore no hearing, no faith: and without, what possibilitie to please God? *Hebr.* 11. 6. and not pleasing him, what hope to bee saued? A fearfull darknes (therefore) must needes bee vpon all that want this Sunne of their holy faith. And let them thinke of it, who (as one saith well) haue passed an estate of their soules to ignorance for tearme of life: neither haue they heard, nor will they. For, how can such obey, when they know not God: and not knowing him, how can they escape the vengeance that is threatened in the flame of fire? 2. *Thessal.* 1. 8. Secondly, if we would haue and get faith, wee must pray for it to the authour and finisher of our faith. *Hebr.* 12. 2. *Mark*, 9 24. *Luk.* 17. 5. They deserue not good things that will not open their mouthes for them: and we haue a saying, Spare to speake,

spare

ſpare to ſpeed. Faith (then) being of good things the beſt, how vnworthy ſhall wee ſhew our ſelues of ſo faire a Iewell, if wee will not aske it? Thirdly, as we get faith by the Word and prayer, ſo (being had) we muſt keep it in a good conſcience. For faith and good conſcience are *relata*, one cannot be without the other. Hee that puts away good conſcience in his life, puts away faith: they come together, and go together, I. *Tim.* 1,19. & 3.9. *Paul* might earneſtly (as with the hold of faith) behold the counſell, who had liued in all good conſcience, from the day of his conuerſion, to that day. *Act.* 23. 1. But with what face of faith can they appeare before God or man, who (hitherto) haue had no cleare conſcience toward either? *Act.* 24. 16. And who (therefore) being men of no conſcience, are men of no faith.

The grant of the womans requeſt followeth.

Bee it vnto thee euen as thou wilt.

OR, with ſuch a faith, aske what thou wilt, and it ſhall not be denied thee. Heere the womans requeſt is granted with the aduantage: for, *bee it as thou wilt*, is a large ouerplus: ſhee expreſſed no more but her daughters freedome from Satans poſſeſſion; but more is granted, euen what ſhee will, as was ſaid before: her daughters cure was but that ſome thing in hand for a greater matter: and both the greater and leſſe are yeelded to ſuch a faith; which is the principle and chiefe in the good iſſue of this conference betweene Chriſt and her: where we haue (firſt) the

the generall iſſue, and (then) the particular effect. In the firſt, the booke was drawne; in the ſecond, it was ſigned with the health of the womans daughter, and there Chriſts hand was to the booke. *Queſt.* But might the woman haue had what ſhee would aske? and what if ſhee had asked her houſe full of gold and precious ſtones, ſhould ſhee haue had it? *Anſw.* I anſwer, true faith (ſuch as this woman had) will aske within the word and promiſe, and no otherwiſe: and to ſuch and to no other, is this large grace offered, 1 *Iohn* 5. 14. it is not entruſted to greedie perſons, and couetous that haue no faith: in a true faith there is no vaine wiſhing or woulding: but what God is pleaſed to giue, that and more than that, it will not aske: but (here) where ſo much is granted to the woman, more than ſhe durſt preſume to aske: wee learne *Doctr.*

that God is a moſt bountifull giuer: what wee dare not aske for our vnworthineſſe, hee, for his owne worthineſſe will giue vnto vs: commonly, his gift is larger than our prayers, if wee pray in faith. The Iſraelites asked but bread, and God gaue them Angels food, *Pſal.* 78. 25. *Eliyah* prayed that it might not raine, and it rained not on the earth for three yeeres and a halfe, *Iam.* 5. 17. the King asked life, and the Lord gaue him a long life, *Pſal.* 21. 4. *Salomon* deſired wiſdome, and God gaue it him, and more, 1 *King.* 3. 9. 12. The prodigall asked to bee a ſeruant in the houſe, and the father receiued him in equall tearmes, with his eldeſt brother, *Luke* 15 19. 22, 23. ſo, the repentant Malefactor, asking no more but to bee remembred of Chriſt in his kingdome, receiued anſwer, that, that day hee ſhould bee with him in paradiſe,

Luke

Luke 23. 42. 42. thus more is giuen to our prayers than is asked, asking as this woman did. The reasons: all the reason for this is in Gods nature, who is a bountifull giuer, *Iam.* 1. 5. hee makes a kings dinner, and biddes vs (poore beggers) to it, *Matth.* 22. 1, 2, 3. and thus as the heathen Monarch once said to a poore man, to whom hee gaue a citie, refusing it, as too great and much for him; that the matter was not what became him to receiue, but what was fit for him to giue: so heere the matter is not what wee are worthie to receiue, but what pleaseth him (the worthy God) to giue: and now he that spared not his owne Sonne, but gaue him to death, that wee should not die, what will hee not doe for vs? *Rom.* 8. 32. or was hee so liberall in his Sonne, and will hee pull backe in small matters?

Reasons.

Vse 1. Papists are here reproued, who adde to Gods bountie in mans saluation: his gift in it, is rather ouer than short, yet they will helpe it with making some part of payment, where all is free: but hee, that made this dinner is a King, *Matth.* 22. 1. and Kings, when they haue royally dined their Subiects, doe not take a shot of them; either (then) our Papists beleeue not that God is so bountifull (as we haue heard) the God that giueth liberally, and doth not (as some meates in the stomacke) vpbraide the receiuers; *Iam.* 1. 5. or they offer manifest contempt to his bountie and goodnesse.

Vse 2 A comfort to humble sinners, who finde in themselues no matter able to draw any thing from God: for such may say with the Prophet; *returne vnto thy rest (O my soule) for the Lord hath dealt bountifully with thee, Psal,* 116. 7. If wee say, wee are not wor-

worthie : our vnworthinesse (hauing it in a true account, and rightly humbled for it) will rather open the face of God, than set him out with vs : for, *blessed are the poore in Spirit, Matth. 5. 3.* God keepes no ordinarie : and heere hee payes best, who (in his true repentance and vile esteeme of himselfe) confesseth hee hath nothing to pay : such (as being thirstie indeed) are called to the waters of his rich grace to drinke at will, *Esa 55. 1.* and this (Christian soule) is thy best buckler to warde off the stroke of insufficiencie, which Satan (the obiector) will offer at thy weake estate in a day of temptation : for, no more is required for satisfaction to the iustice of God in thy many sinnes, but, with submission to God, and repentance for sinne from a soule of sorrowes, to confesse thy great vnworthinesse, and the liberalitie of thy Host : for, the rec-

reckoning is (which is soone made,) there's nothing to pay, and yee are welcome: buy Wine and milke (as *Esay* saith) without money, and without price, *Esa* 55. 1. And thus the booke was drawne.

The signing of it followeth out of *Marke* 7. 29. and *Matthew* 15. 28.

Marke 7. 29.

And he said vnto her, for this saying, goe thy way; the deuil is gone out of thy daughter.

and Matth. 15. 28.

And her daughter was made whole, from that very houre.

THE booke drawen in the former sentence, is signed in this of *Marke*, and the other of

of *Matthew*. *Marke* vſeth the trope of a metonomy, putting her ſaying, for that, that cauſed it, the effect for the cauſe: the cauſe was her faith, which thruſt out ſuch a ſaying, or made her ſo to ſay: hereupon Chriſt ſaid; *for this ſaying*; that is, for that faith that cauſed it, or becauſe of it: *goe thy way*, or, take my word, *the deuill is gone out of thy daughter*; not of his owne accord, but by power of authority from *me*. This woman was a woman of great faith; yet Chriſt helpes it with a ſeale of ſenſible matter, in her daughters cure: and ſo it is plaine that God (for the helpe of his weake ſeruants) ſigneth their faith, and his other graces in them, with outward things. God made a promiſe to *Abraham*, and writes it in his owne fleſh, and in the fleſh of the males of his houſe, when he gaue charge that he, with them ſhould be circumciſed, *Gen.* 17. 10, 11. And

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And when God by his Angel, would ſmite the Ægyptians, and ſpare his people, for the ſtronger aſſurance of their faith, hee ſigneth the two ſide poſtes of their houſes with the bloud of the Lambe called the bloud of the Paſſeouer, that the deſtroying Angel ſeeing it, might paſſe by, *Exod.* 12. 22,23. Alſo God promiſing deliuerance from the hand of the Midianites by the hand of *Gideon*, doth ſeale it with two ſignes, *Iudg.* 6. 36, 37, 38, 39, 40. and our deliuerance from the Madian of hell, in the eſtate of the new Teſtament, hee ſigneth with the two Sacraments of Baptiſme, and the Lords Supper: and ſo hee doth not puniſh vs (as hee might) for not beleeuing: (and what great perſon will not ſtorme, if his word ſhall not bee taken;) but giues vs ſomewhat in hand to confirme vs rather: the reaſons. The beſt are weake to hold the graces which hee

Reaſons.

giues of faith, hope, loue, patience, and other: therefore, and becauſe hee would not haue ſo precious wares to goe to loſſe, who ſaith; *gather vp the fragments that nothing bee loſt, Iohn 6. 12.* hee ſtrengtheneth with ſenſible helpes the hand into which hee puts them. Further alſo, faith is that ladder, which *Iacob* ſaw, and that raught from earth to heauen, *Gen.* 28. 12. Now a ladder hath ſteps vpon it, higher and lower; and ſo the ladder of our faith, which reacheth from vs to God, muſt likewiſe haue like ſteps of helpe, or riſings toward him: and yet further, wee are but babes in faith, who (therefore) haue neede of outward things, as a wall to hold by. Secondly, the ſtubborne heart of nature is not quite gone from the beſt beleeuers in their new eſtate of grace, and ſtill it hath a ſtubborne root: & therefore muſt haue many hands vnto it, beſides the

the promiſes in the word, to pull it vp. Thirdly, the end of Chriſts comming (one of them) was to ſtrengthen the weake lambes of his Fathers election, *Ezeck.* 34. 16. Now, the beſt that are, beleeue but weakely, *Matth.* 8. 26, and therefore, Chriſt muſt either loſe the end of his comming, or keepe and fulfill it by ſtrengthening the weake in faith.

Vſe 1. The vſe is (firſt) for inſtruction, teaching Chriſtians to confeſſe the weakeneſſe of their faith, and that it is not ſo eaſie a matter to beleeue as they thinke: ſome ſay they neuer yet doubted but this eaſie beleeuing is a ſure ſigne (no ſurer) of no faith: for they that beleeue indeed, are not high minded but feare, *Rom.* 11. 20. and ſome (againe) truſt to their old ſtore, neuer ſeeking, (as the diſciples prayed) the increaſe of their faith, *Luke* 17. 5. but wherefore doth God ſo

ſo helpe (euen) the beſt in their weake faith, if it were ſtrong as it ſeemes in their imaginate degree of beleeuing? beſides, the ſhield of faith muſt bee managed with more humilitie, or we ſhall neuer make vſe of it againſt Satans firie darts, either to Gods glorie, or our owne preſeruation, *Epheſ. 6. 16.*

Vſe 2.

A reproofe of thoſe who deſpiſe in the ſinne of *Ahaz*, the helps of their weake faith. *Iſa. 7. 12.* which would be conſidered of thoſe that finde no taſte in the Sacraments, neither tarrying at Baptiſme, nor caring to receiue the Lords Supper more then once (if once) a yeare.. Indeed, God is to bee credited of his word, yet (in regard of our weake eſtate in faith) his ſeals confirme vs more. When we haue an honeſt mans ſeale and writing, with his word, wee doubt no longer. The promiſe of God is ſealed and deliuered in the Sacraments, to make

make it of lesse question with vs in our staggerings here: yet in contempt of them, we had rather hold by no lease, or one that hath no seale vnto it; then come and bee at the Sacraments on the dayes of sealing. The Lords Supper is the feast of thanksgiuing, (and here we should take the cup of saluation, *Psal.* 116. 13.) but if a few of the meaner sort come to giue thanks, those of higher place take state, as nothing concerning them, who should bee most thankfull. And may not Christ (then) say, as of the Lepers, *Are not ten cleansed? But where are the nine?* *Luk.* 17. 17. that is, are not all bounden? and yet where is one of ten that obeyes? For of sixteene score in a Parish, how few come to meat, as *Saul* said of *Dauid*, *Yesterday, or to day?* 1. *Sam.* 20.27. If it were to take some house or peece of Land, wee would take it ouer anothers head for hast: but where wee

wee may buy for nothing, *Isa.* 55. 1. wee let all go; houſe and land, though of farre better purchaſe in heauen.

Vpon this anſwer to the woman, and Chriſt bidding her to go her way, or to take his word; ſhe gaue ouer, went away, and beleeued, though hee went not with her, in perſon, to caſt the deuill out of her daughter. And ſo ſhe beleeued what ſhe did not ſee. From whence we may gather, That Faith (and ſhee had a great faith) ſtandeth not in ſight, but in the promiſe of the Word. We (therefore) are ſaid to behold the glory of Chriſt, not by face, but in the mirrour of the Goſpel 2. *Corinth.* 3. 18. *Simon Peter* had faith, and that made him to take Chriſts word for that which hee ſaw not. *Luk.* 5. 5. And that true Iſraelite, *Nathanael*, beleeued vpon a word that Chriſt ſpake, *Ioh.* 1. 47 48, 49. *Abraham* receiued the promiſe (and ſo did that cloud

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cloud of faithfull Saints, ſpoken of in the eleuenth to the Hebrews) by faith, not by ſeeing; by an inuiſible hand, not by an hand of viſible matter. *Rom.* 4. 20. 21. And this is the word of faith, that wee preach: not the word of man, which is but the word of opinion. *Rom.* 10. 8. and this is the *ground of things hoped for, and euidence of things that are not ſeene. Hebr.* 11. 1. Therefore Chriſts firſt Text was, *Repent, and beleeue the Goſpell, Mar.* 1. 15. hee ſaith not, Repent and ſee, but repent and beleeue what you cannot ſee. And it is no proper ſpeech to ſay, wee beleeue what we ſee: for faith goes when ſight comes. *Hebr.* 11. 1. And thus the obiect of Faith is not ſight, but matter that cannot be ſeene. The reaſons. Faith is in the heart, *Rom.* 10. 10. therefore not vnder ſenſe: alſo of things to come, and therefore neither vnder ſight. For who can ſee that that

Reaſons.

that is not? Secondly, the obiect of Faith is God the Father, Son, and holy Ghost. And is God, in Trinitie, vnder the sense of sight, whom we see with other eyes in the glasse of the Gospel? For in it we haue Christ, and in him eternall life. *Ioh.* 5. 39 But neither he, nor it is in the horison of our sight: and what mortall eye can see so farre?

A reproofe of those who go all by sight. In matters of high mysterie they will go no further then reason doth bring them, drawne from the senses: where it is reason of faith that must perswade in such cases; or else when will we beleeue the virginitie of the mother of Christ? the three distinct persons in one entire Godhead, the rising againe of the same bodies, long ago consumed to dust and nothing; and the like sacred mysteries of our most holy faith? Some that professe to beleeue in Gods power and good- *Vse* 1.

goodneſſe, will yet beleeue no further then they ſee. They will truſt God vpon a good pawne, as if hee fill their barnes with corne, and their purſes with money; otherwayes they will truſt him no more then men will bankrupts. Hee hath giuen his faithfull word, that they who ſeeke him in faith, *Pſal.* 34. 10. and ſerue him in righteouſneſſe, *verſ.* 15. ſhall want no good thing. But doe they take him at his word, who lie, and coſen, vſe violence, and draw bloud to bee rich? And do they truſt him for their prouiſion, who (being poore) fall to practiſes againſt good conſcience, ſteale, and take his name in vaine? *Prou.* 30. 9. theſe can skill of nothing but what they haue in hand. Where the faithfull beleeue without meanes and againſt them. *Dan.* 3. 17. When they haue nothing, they know God hath enough, and they ſufficient in his ſtore-

houſe

houſe of prouidence. They will beleeue in his power for their ſafetie, though they ſhould haue all the world againſt them, *Pſal.* 3.5,6. and though they be drunken with gall and wormwood, they will not doubt to be made ſober againe, with the ſweet mercies of the God of their ſaluation.

A direction for Gods mourners, when with *Iſaac* (readie to be offered vp) they ſee the fearfull knife and wood, but not the Lambe for ſacrifice: *Gen.* 22. 7. that is, ſee their fearfull changes, but not the iſſues of them. In this caſe, they are here taught with *Abraham*, to ſay in their faith, that God will prouide; that is, worke, though they ſee not how: *ver.* 8. Indeed when the fauour of God is in the eclipſe, God darkeneth (for that time) all the lights of his children: they cannot ſee his loue, and they feele a great meaſure of his wrath in the beſt

Vſe 2.

best things they do. Hence they iudge themselues to bee cast-awayes from the life of Christ, which is the case of Gods best Saints. It was the case of *Iob*, *Dauid*, *Hezekiah*, *Ieremiah*, and other of the Lords worthies, *Iob* 13.26. *Psal.*77.7,8,9. *Isa.*38, 10,11,12.&c. *Ier.* 20.14, 15. But their darknesse brake vp after a while, and their Sunne returned, as after a recouery out of some great eclipse, or losse of light. Therefore meane while, and so long as thou feelest such an eclipse of thy lights, remember the yeares of the right hand of the most high, *Psalm.*77.10. his former mercie and truth toward thee, which are in him without repentance, *Rom.* 11. 29. And when thou hast greatest temptations to despaire, labour most against them. Though thou canst see no reason to beleeue, yet beleeue with all thy heart. If Gods fauour seeme to be gone

in

in the eye of thy reason, looke abroad with the better eye of thy faith, the eye that seeth (euen) those things that are not, and it will giue that a being which reason giues for lost. The obiect of faith is the promise of God, not things vnder sight. And therefore when all things seeme to go one way; and when heauen and earth, the *S*unne, Moone, starres, and all the elements go against vs, here is iust matter for our faith, a grace that is able to draw some thing out of nothing. Here let vs beleeue and wrestle against hope vnder hope, and (vnder the darke cloud) against hell, and deuils, that enuy our saluation. If they say, ye haue lost Gods fauour: let vs say, and with the voyce of faith say, it is lost to our feeling, but not to our faith: for, we beleeue, and we will beleeue, though the Lord should kill vs, *Iob* 13. 15. And thus, the doctrine of faiths obiect in things, not vi-

ſible, or not preſently ſeene, will be a good cloke for the weather, when rainy dayes come. And what ſtorme can ſtay vs in our ſpirituall courſe, being ſo well prouided againſt what may come hereafter?

Vſe 3 The third vſe is for conuiction. And here deſperate is all the Religion of Poperie, which ſtandeth altogether vpon ſenſe for worſhipping, and vpon ſenſe for ſaluation. They cannot pray, but before a Crucifixe, nor worſhip deuoutly but before an Image. And for their ſaluation, it is in works that are viſible, not in grace that ſaueth vs. *Epheſ.* 2.8. Beyond the eye of reaſon, and further then the care of ſenſe, they will not haue the Ignorants (that follow them) to go for aſſurance that they ſhall be ſaued. They muſt not beleeue their owne ſaluation, a thing they cannot ſee; onely they muſt hold it in a ſlippery hope, or certaintie vn-

vncertaine. But the old ſaying is here true, As good neuer a whit, as neuer the better. To allow a certaintie that may faile (and they allow no better) is in a ſeeming to build; and in true ſubſtance, to pull downe. Looke *Rom.* 8,15. *Mark.* 11.24. 1. *Ioh.* 3.23: *Rom.* 5. 5. *Luk.* 10 20. 2. *Cor.* 13. 5.

The particular effect followeth.

The Deuil is gone out of thy daughter.

WE haue heard of the generall iſſue; now followeth the particular ſubſequent effect or ſucceſſe of this conference. The deuill that did go into this womans daughter, is now gone out, compelled by Chriſts authoritie and ſoueraigntie. Where wee may conſider what Chriſt ſaid to the woman, in theſe words, and what follow-

ed vpon it in the next. Christ tells her that the deuill is gone: we must thinke against his will, and dispossessed by a stronger, euen Christ, that had cast him out. And here obserue, That

Doctr. Christ is the Soueraigue Lord of the deuils. The Author to the Hebrews saith, that *hee had destroyed him that had the power of death*: to wit, the deuill. *Hebr.* 2.14. the effects shew it. For he commanded the foule spirits, and they came out. *Luk.* 4.36. Now to command and get obedience, is to haue dominion. The deuils confesse as much, who (therefore) cry out at his approach toward them, *Matth.* 8.29. Also how mãy deuils, being entred into men, did he cast out with his onely word? *Mark.* 5.8, 9, 10. and 9.25, 26. The seuentie, when then returned, said to Christ, *Lord, euen the deuils were subdued vnto vs through thy Name. Luk.* 10.17. And how (then) can he but

but haue authoritie ouer the deuils, of whom this is ſpoken, and by whom ſo much is done? The reaſons. So much was promiſed to Chriſt, the ſeed of *Mary, Geneſ.* 3. 15. and Gods promiſes neuer faile, can neuer: for; if hee ſay the word, it is done, *Pſalm.* 33. 9. Secondly, this was the end for which God (his Father) ſent him, 1 *Iohn* 3. 8. and what ſhall croſſe the way of his ends? Mens ends haue a ſuperiour diſpoſer, *Pro.* 26. 33. and (commonly) are ill ſet; but who can ſay ſo of Gods ends, that they haue a ſuperiour, and that they are not well ſet? and what then can hinder, that they ſhould not take effect in their iuſt execution? Thirdly, Chriſt is the Sauiour of his people, and this was the name giuen him by the Angell, *Matth.* 1. 21. but how ſhould hee ſaue his people, if he could not by a larger power deſtroy his peoples enemies? *Reaſons.*

how can hee dwell in them, and not put out the vſurper? *Luke* 11. 22. and how ſhould we doe then? and who ſhall treade Satan vnder our feet, if Chriſt doe not, or could not? *Romans* 16. 20.

Vſe 1. A comfort to all Chriſts members: for the power of their head is to ſaue their heads, and the ſubiection of the deuils to Chriſt, is their victorie ouer them in him. The life the deuils haue, is but a vanquiſhed life, or life of repryuie in priſon till the day of the laſt generall aſſizes, the day of their full damnation: and ſo they are of no power againſt any of Chriſts true members, being as dead Lyons, and Chriſts members being as *Daniel* among the Lyons, *Dan.* 6. 22. S. *Iames* makes them no better than Cowards, who (if a man turne againe) will flie, *Iam.* 4. 7. come againſt them with faith, and they are gone,

gone, 1. *Pet.* 5. 9. *Obiect.* You will say, but it seemes not so. *Answ.* I answer, what matter for seemings? for, seeme as it will, it is so: the brazen Serpent seemed a liuing Serpent, and terrible, but was not. Indeed in the reprobate seed the deuils draw breath: in the seed of grace, they gaspe as a dying man, and draw their last breath of hope, here and hence. They got downe Christ by our sinnes laid vpon him, and to this day they nible at his heele, his members and seruants by their owne sinnes; but their Scull is broken, *Gen.* 3. 15. and Christ hath triumphed ouer them vnto their vnrecouerable perdition, made an open shew of them, after the old Roman solemnitie, and spoyled them for euer, *Coloss.* 2. 15.

Vse 2

A terrour to all the wicked enemies of Christ: for he that hath subdued the deuils, the

ſtronger, can eaſily maſter them, the weaker; ſhall (then) the blaſphemers of Gods name, ſhall drunkards, whoremongers, oppreſſers of the needie, ſabbath-breakers, and other ſinners thinke to carry out their matters ſtill as they haue done when he that is *Soueraigne* Lord, of the deuils, ſhall make enquirie after them, to their full deſtruction in the hells? The men of *Samaria* (ſpeaking of *Iehu*) ſay; two kings could not ſtand before him, and how ſhall we? 2 *King*. 10. 4. not onely not two kings, but not all the deuills of hell (ſtronger than all kings, not ſtrengthened with Chriſt) could make their part good againſt him, that hath the keyes of death, and hell, *Apoc*. 1. 18. euen Chriſt the Lord; and ſhall weake men, being vngodlie, and ſinners, be able to make head againſt him? no verilie; for the vngodlie ſhall not ſtand in

in the iudgement, nor ſinners in the congregation of the righteous, *Pſal.* 1. 5.

The conſequent of Chriſts ſpeech to the woman followeth.

And her daughter was made whole from that very houre.

S. *Marke* addeth, *Chap.* 7. *V.* 30. that,

When ſhee was come to her houſe, ſhe found the Deuill gone out, and her daughter laid vpon the bed.

BOth S. *Matthew* & S. *Marke* pitch vpon one thing; onely S. *Marke* hath a circumſtance which S. *Matthew* hath not; and that is, that *When ſhe came to her houſe, ſhee found her daughter laid vpon the bed*: becauſe (it is like)

not perfectly well, though much better than before, the deuill being gone, that cast her into those fits; and so she had no more of them, though not quite from weakenesse, the remainder of her former distempers. And now where the woman found it to be, as Christ had told her, wee learne, that what Christ (the truth) saith, is done; his word and deed are one; also, Gods promise in the word is sure, nothing can make it vneffectuall, *Rom.* 3. 3. yea all his promises in Christ are yea, and in him, *Amen*, 2 *Cor.* 1. 20. Christ himselfe saith, *heauen and earth shall passe away*, or runne into nothing, before any *word of mine shall passe*, or not stand in force, *Matth.* 24. 35. and it cannot be that the word of God, (and consequently of Christ-God,) should take no effect, or faile in performance, *Rom.* 9. 6. Hence I conclude, that Gods promises, and

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and the promiſes of Chriſt-God, are as certainely done as made, no tract of time can anull them, *Galatians* 3. 17. The reaſons. One reaſon may be taken from an attribute in God and Chriſt; which is, truth in the abſtract, *Iohn* 14. 6. 1 *Iohn* 4. 6. *Deut.* 32. 4. In the concrete, hee that is true may be falſe; but truth can neuer. Secondly, & a ſecond reaſon may bee taken from an impoſſibilitie that God or Chriſt ſhould lie: it cannot bee ſaith S *Paul*, *Rom.* 9. 6. and ſo ſaid *Samuel*, 1 *Sam.* 15. 29. or, if an honeſt man will keepe his word, is it poſſible that God, or that Chriſt, who is God, ſhould breake his? truth may bee in men, and is in the bleſſed Angels: but truth in men and Angels, is as thoſe things that are ſet with the hand; in God and Chriſt-God, as things that grow naturally and without hand: and if it bee impoſſible that God ſhould

Reaſons.

ſinne

ſin, (& it is impoſſible he ſhould *Hebrews 6.* 18. *Habac.* 1. 13.) then he cannot deceiue which in true account is to ſinne.

Vſe I. The firſt vſe is, for the reproofe of thoſe who are not followers of God, or Chriſt in what they ſay: for, (as it was ſaid of the Phariſes and Scribes, in *Moſes* chaire) *they ſay and doe not*, *Mat* 23 3. they can promiſe by the ell, but pay by the inch: their mouthes talke of vanitie, and their hand is the hand of falſehood, *Pſal.* 144. 8. their words and deeds fall out by the way: and many promiſe largely, yea, and ſhake hands vpon the ſame, who yet keepe no promiſe. May not ſuch mens words well bee called winde? for, as when the winde blowes, we heare a ſound but cannot hold the ſame: ſo when ſuch promiſes are ſo made, wee heare a ſound of words, but beſide words, which wee cannot hold, there is nothing

thing to hold by, but a winde of promiſes that turnes with euery weather: Gods promiſes are yea and *Amen*, 2. *Cor.* 1. 20. theirs are yea and nay: not careing how many they make, nor how few they keepe: but as *Peter* ſaid to lying *Ananias*, while it remained, appertained it not to thee? *Act.* 5. 4. ſo I ſay to thee before thou didſt open thy mouth to thy neighbour, was it not in thy power to promiſe, or not? but, hauing promiſed, the power is gone from thee to the other: and not keeping promiſe, thou lyeſt both vnto God, and vnto man. God taketh hold of thy words, though man cannot: and let this teach vs to hold in, and not to ſpeake raſhly, leſt as a riuer ouerflowing, wee leaue much ſlime behinde vs, the ſlime of many and great vntruthes. And further, let vs conſider what we are in Gods booke by our many promiſes, not

not kept; and so blot the booke by repentance, that they may not stand there against vs in the day of his *Audit*.

Vse 2

The next vse is for comfort: For, is Christs word and deede one? then what Christ hath promised, concerning saluation, to beleeuers, is as good, as in hand: on the word of the Gospell (therefore) wee must relie by faith in all quauerings of times and men; here *Abraham* held fast, *Rom.* 4. 17. 18. and if wee will walke in the steps of his faith, wee must keepe his hold, and not let goe for any temptation. But some say, I could doe so, if Christ would speake to me, as God did to *Abraham*; but art thou a beleeuer? in speaking to beleeuers, *Iohn* 3. 16. he speaketh to thee; and when God spake to *Abraham*, hee spake to all that should bee of his faith. In the person of *Abraham*, hee speakes to vs as Christ exhort-

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ing to a ſpirituall watch, ſaith, *What I ſay to you, I ſay to all. Mar.* 13. 37. And therefore, let no beleeuer go away, as vnſpoken vnto, when all are called; and are they called to ſend them emptie away? no, but hungring for him, hee will fill them with good things, *Luke* 1. 53. *Queſt.* But how ſhall wee know that? *Anſw.* He hath made promiſe to all in conenant with him, vnder the ſeale of an oath, that hee will bee true vnto them, *Heb* 6. 17. and ratifie what hee hath ſaid; beſides, hee hath left it written in the Goſpell, and ſealed it in the Sacraments; and will he denie his word, and hand vnto it?

Ezech 16. 8.

The circumſtance in the text of S. *Marke*, omitted by S. *Matthew*, followeth.

Marke 7.

Marke 7.

VERSE 30.

When shee was come to her house, &c.

CHrist doth not wholly and at once, heale this woman, but keepes some part of her health in his owne hands: and it was, that the benefit of it might tarry longer in the memorie, both of the one and other; from whence I gather that God will not giue all his health and good together. The *Samaritane* did not restore the wounded man before his departure, but left something to be done till his comming againe, *Luke* 10. 34. 35. S. *Paul* prayed earnestly, and often against an old infirmitie, which (yet) was not wholy

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wholy remoued, (though much amended) and continued with some pricke of remembrance, 2 *Cor.* 12. 7, 8, 9. *Iacob* (also) had a worthie victorie, yet with a remembrance in his thigh, *Gen.* 32, 28. 31. The reasons: the first, it is for our greater good, and Gods greater glorie: for our greater good; that wee may not commit the sinne, of the vnthankefull; which is to sleight a benefit, when it comes easilie, and at once: and for Gods greater glorie, that hee may hauemore, (and longer) thankes. Now, God will haue vs to profit by his benefits as well as by his corrections; which is a benefit with a blessing. Secondly, the harder wee come by a thing, the better wee will regard it: and (here) if health, or libertie, or comfort, come by degrees, wee will better respect them, than if they should come instantly, and at our first

Reasons.

prayers

prayers: and God will not haue any of his good gifts neglected.

Vse 1. The vse is for instruction, diuers waies; where first it teacheth, that God will haue his goodnesse to tarry long in our memories; hereupon the Prophet summons his soule to this dutie; *praise the Lord O my soule, and forget not all his benefits, Psal.* 103.2. He knew that God conferred them to bee remembred, *Psal.* 111.4, and that the forgetting of them, was the next way to lose them, and him that gaue them: for he said to Israel, that had forgotten, and was vnthankfull for so many deliuerances; yee haue forsaken mee, and serued other Gods: therefore I will deliuer you no more, *Iudg.* 10.13. Secondly, this teacheth Christians to prouide for the memoriall of Gods louing kindnesse, and of the mercies hee hath shewed them. So did

Samuel,

Samuel, when hee pitched that ſtone of help e betweene *Mizpeh* and *Shen*, 1. *Sam.* 7. 12. God had wrought himſelfe much in their many deliueran-ces; and he called the name of the place, *Eben-ezer*, ſaying; hitherto the Lord hath holpen vs. *Dauid* kept a day-booke of Gods goodneſſe in the like kinde, and filled his Regiſter; that wee may doe as *Samuel* and *Dauid* (two excellent leaders) did, wee muſt (firſt) call Gods benefits to our minde, and com-mon with our ſelues, when to doe it, & wherein, *Pſal.* 116.12. Secondly, we muſt ſet a fit price vpon them, and thirdly, put them ouer to good vſe; for, practiſe (here) is the beſt memo-ry, and they beſt remember Gods kindeneſſe, that beſt vſe it; for the firſt, it was com-mended to the Church in a Pſalme, or ſong; where the Lord would haue the Iſrael of his

his fauour to draw downe the line of his praiſe, from the fathers to the children; and (therfore) often to ſpeake of his maruellous workes, *Pſal.* 78. 3,4. from the youth of the Church to the age of it, this muſt bee done, *Pſal.* 129. 1,2. For the ſecond; *Iacob* confeſſing that hee was leſſe than any of Gods mercies, or than all, *Gen.* 32. 10. and *Dauid*, when hee ſaid; who am I, or what fit ſubiect for ſo worthie bleſſings, (ſuch as there were ſpoken of,) 1. *Chro.* 29. 14. did (both of them) ſet a good rate vpon euery mercie that came. And for the third, (which is the good vſe, and beſt memoriall of euery bleſſing,) it is our thankefulneſſe for it: as, when God giues health after ſome long ſickneſſe, plenty after ſome great dearth, and peace after warre; then to walke humbly, in theſe fauours, with him, is to praiſe him for his mercies.

Laſtly,

Lastly, this teacheth vs patience, when any affliction is long vpon vs: for, God excerciseth his best children, either with suspending his helpes, or with helping them, but in some sort, and by degrees. Some breake out, if they be not free from all troubles, & from al at once: but Gods chidren hold in, knowing that his method in curing of troubles, is to remoue them; not as is most desired, but as is most fitting: & thus God, in pulling his Church out of Babylon, left them not without enemies, euen in *Ierusalem*, *Nehem.* 4. 1,2,3,4. therefore, Gods children must not bee too hastie, because they see not their hope where they looke to receiue it, but wait vpon God, and hope in him, *Psal.* 37.7.

Vse 2.

The second vse is for reproofe of those who will bee their owne loaders in the carriage of their burdens, bearing as much, and as long as they thinke good, or, with

with *Iehorams* Messenger, they will wait vpon God no longer, 2 *King.* 6. 33. What they aske; and all they desire they must presently haue, or (like little children) they waxe pettish, and nothing can please them: So the Iewes impatient of Gods yoke, would needs make the reed of Ægypt their stay, *Ier.* 43. 3, 4. 5, 6, 7. either God must heare them as they will, or they will bee heard where they should not. And if God wil not answer *Saul*, the deuill shall, 1 *Sam.* 28. 6. 14, 15. Many (at this day) fall into these peuish fittes, if God do not heare them as they would themselues: if in some sicknesse they be not made all whole, all's lost; and that little which is wanting doth more trouble them, than that which is restored doth giue satisfaction: we reade of no such repining in this woman, though *when she came home, shee found her daughter laid vpon the bed*: that is;

is, not thorowly well, but weakely so.

The last vse is for consolation. *Vse 3*
In this woman, and in many of Gods seruants, wee see, that God doth not presently, and at once take away all that troubles them, but at times, and at part: and (therefore) if the like befall vs, (and why may it not?) wee may say with S. *Paul*, that no temptation hath taken vs, but what is common to man, 1 *Cor.* 10. 13. and with S. *Peter*, that no strange thing hath hapned to vs, 1 *Pet.* 4. 12. for the best of Saints haue troden the way of such sufferings: & if we haue changes, they haue complained of armies, or of a great muster of them, in their daies, *Iob.* 10. 17. If God cast vs into an ague, (that might cast vs into hell,) & not suddenly pull vs out of it, who may euer hold vs in torments that shall neuer end, we are vnreasonably cast downe; where rather, and contrarily, we

we ſhould bee much comforted, that God doth iudge vs in a ſmall ague, who might iudge vs in hell. If we feele but a little, who haue deſerued ſo much, how vnthankefull are we, if wee cannot reioyce in a light and momentaine change? rather, let vs raiſe our ſpirits, euen in long troubles, (for what are they to the long time of eternitie?) much more, in ſome reliks of trouble, let vs be ſo minded. If one forgiue vs the whole debt of ſome thouſands, and put vs to pay but a trifle (which we may eaſily doe) would we not willinglie pay that little? it is leſſe that God puts vs vnto, in reſpect of the leaſt ſinne: & here, the deuil may not only, for a ſhort time, be in vs, but in vs, & round about vs for euer: and ſhall this trouble vs, that (*the Deuill gone out*) we are laid vpon our beds?

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